

48-226
15.6.47
1
Plaine Euidences:

THE CHVRCH
of England is Apostolicall,
the seperation Schismaticall.

DIRECTED AGAINST
Mr. *Ainsworth* the Separatist, and
Mr. *Smith* the Se-baptist: Both of them seue-
rally opposing the Booke called the
Separatists Schisme.

By *Richard Bernard*, Preacher of the word
of God at Worſop.

For truth and peace, to any indiserent Iudgement.

PROVERBS 24. 21.

My Sonne, feare the Lord, and the King, and meddle not with them that are seditious.

PROVERBS 24. 27.

Turne not to the right hand, nor to the left, but remoue thy foote from euill,

Set out by Authoritie.

Anno. 1610.

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in Paules Church-yard.





Reuerendissimo in Christo
Patri ac Domino D. *Tobie*, prou-
dentiâ Diuinâ Archiepiscopo Eboracensi,
Angliæ Primati ac Metropolitano, suo Di-
ocesano *φιλαγάθω*, Ecclesiæ Anglicanæ pacis Maxi-
mo Patrono, Patri indulgentissimo, suæ Prouinciæ
alteri beatissimo *Grindallo*, Episcopo quondam &
Archiepiscopo æternæ memoriæ viro, *Hanc suam*
Brounistarum direptionem, & Schismaticæ illius Sy-
nagoga demolitionem, in perpetuum testimoni-
um obseruantia, summæq; suæ gratitudinis ob
illius Gratiôsæ Paternitatis plus quàm vul-
garem fauorem dedicat, consecratq;.

Suus in Christo seruus
obsequentissimus,

Richardus

Bernard.



Huius inscriptionis Appendix ad LECTOREM.



Quam variè fuerint hinc affecti homines diuinare cesso. Iampridem sum expertus quales naturâ sumus, instabiles nempe, Mari similes fluctuanti, in quo varijs huc, illuc, ad dexteram modo, modo ad sinistram opinionibus instar navis ventis exagitata circumferimur.

Igitur mihi impræsentiarum pro minimo est, quid homuncio Consceleratus, vel Scrupulosus quis, vel Sectarius de me dicat: Suo Domino quisq; stat aut cadit, ut inquit Apostolus; & qui Deum quidem ex animo colit, & ita se exercet, ut intemeratâ conscientia & apud Deum & apud Ecclesiam illius sit præditus, facile susq; deq; ferat & Impiorum & Sectariorum omnium sententias. De istis enim, verè dicatur, quot semper fuerint capita, tot etiam sententiae: qui etiam ita inter se variant, ut vix de Deo ipso omnes ad unum idem sentiant. Didici ipse non in incertis fluctuare, ut mos istorum est; non intentione bona, & sola affectione, (post habito iudicio) ambulare: non in verba Magistrorum iurare,

Huius inscriptionis appendix ad Lectorem.

irare, secuti in iuventutis fervore soleant nonnulli, tantisper dum non assequuntur ea principia, quæ sunt illis a doctioribus immaturè proposita: quæ tamen arripiunt & auide, sed quodam affectu potius perverso, quàm intellectu bono. Puer iam non sum, nolo igitur, si Deus voluerit, quovis vento doctrina circumferri, in illis incertis casibus, quibus hodie iactantur novitatis auidi; & etiam, Deo volente, est mihi decretum, ea tantum, proprijs, quæ video, meis, non alienis, oculis confidenter asserere.

Teneant igitur, ut recte vident, alij, mihi non displicuerit, agnoscam ego Episcopos, & Archiepiscopos esse in Ecclesia Christi gradus, minime contemnendos; ut qui principio bene fuerunt instituti, ad lites componendas, ad Schismaticorum vias præoccupandas, & ad publicam Ecclesie pacem conservandam.

Assero quoq; eum esse verum Episcopum, virumq; bonum, Archiepiscopatu dignissimum, qui spartam, quam saluâ conscientia, est nactus, sedulo ornare studuerit; qui Ecclesie eius fidei commendatis semper invigilauerit; qui idoneos Christi onibus præfecerit pastores; Illiteratos autem, nullouè Academia titulo insignitos, necnon & homines flagitiosos, ac scelerum aliquo genere insignes sacris initiari penitus recusauerit: qui suis ad hoc viribus incubuerit, ut fidelium Ministrorum numerus indies crescat: qui deniq; ita in puppi sedet vigilans perspicaciter, & Nanem suæ Dioceseos (cuius tractat gubernaculum) ita dirigere conatur, ut (Deo auxilium adferente) nec ad Schismaticorum scopulos illidatur versus dextram, nec in Hæreticorum Syrtes præcipitetur ad sinistram, dignus is est profectò, qui

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tanto praeffet muneri, quiq; possit vocari vir piissimus. Cuius est praeerea non posse bonis non fauere; in leuiusculis Ministros Ecclesiae utiles & paci addictos tollere; clementia paterna alienatos ad se iterum potius allectare, quam a se animos seueritate aliqua alienare; supplicibus supplicium remittere; sed male affectos, nequitia deditos corrigere, & obstinatos ad supplicium dedere. Cuius etiam est e iurisdictione sua donatisticum Schisma, & Anabaptisticum furorem fugare; & deniq; in viperinum illud ac cruentum genus hominum Pontificiorum fraude vulpina irrepentium intentos habere oculos, ne vineam Domini depopularentur, manusue sanguineas Dei populo inicerent, quorum sanguinem sitiunt, cuius semper fuerunt insatiabiles.

Si huiusmodi Moderator Ecclesiasticus Sanctis Dei & Fidelibus feliciter contigerit, nonne dignitatem Episcopalem meritus est? quis eum summam obseruantiam colendum non iudicet? Quis sane mentis, & non maxime furore Brounistarum accensus virum talem Antichristianum, Christi q; aduersarium vocaret? ita vel semel tam indignè, tam nequiter, ne dicam perditissimè cogitare, longè a me absit in perpetuum.

Patrem habemus nos diuinam prouidentiam Reuerendissimum, qualis Theologus ipse, & quam egregiè in Concionibus dominatur, non est ut ipse predicem. Sciunt omnes dextrè eum posse Scripturas interpretari, & quanto mouetur studio Christi gregem pascendi quis nescit? Singulis enim Sabbatis, si corporis non impediat imbecillitas, alicubi docet populos; ex industria,
ut

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ut videtur, deuitat controuersias, dum apud rudem populum concionatur, ne, ut alicubi usu venit, Auditorum contentione potius quàm deuotione implêrit animos. Locuples est oratione, dicit concinnè, & ornatè, Sermones tamen suos illuminat verborum claritate. Methodo utitur perfacili ad vulgi captum accommodata, adeò ut inde fructum maximum capiant non pauci.

Nota hac quidem non obscure quamuis eat ipse sepius pauperibus predicatum in locos perobscuros, ubi dissipatos esse intelliget Paracos, tanquam Pastore carentes Oues. In quibus omnibus singulare, ferè præ cæteris exemplum inferioris gradus Pastoribus se præbet. Cuius diligentia summa efficiat, alij ut supinam erubescant negligentiam.

Cuius docendi methodus cursum aliorum vagum, nullo seruato ordine, & incompositum prædicandi modum in ordinem redigat.

Cuius sermonis perspicuitas, materiæ grauitas, pura & minime affectata oratio nonnullorum inducat animos, ut vaniloquentiæ suæ futilitatem præ pudore deponerent. Est enim hominum genus quoddam, qui cenodoxiæ ventositate utris more, sufflati, stultè affectant obscuritatem, quò præ se ferant, nescio quam & Artium omnium & Linguarum scientiam: Pudet istos Thrasones ubiq; locorum non extra captum vulgi multa proferre. Sed eò forsan loquuntur, ne intelligantur; docent isti vaniloqui, sed non ut discant Auditores. Non cupiunt, ut videtur, Christum crucifixum prædicare, Christo suos lucrifacere: sed suas animi dotes nundinari, hominum applausum aucupari. Laudem volunt, esto: habeant mercedem.

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In admirationem duci auidè desiderant, neq; hoc eis denegatur, sed dum miselli Idiotæ in istis mirantur, nesciunt quam rerum peritiam, docti viri ac boni perditissimam in eisdem admirantur stultitiam. Ex diuinorum dispensatione qui laudibus efferrì quærit, quiq; placere hominibus studet, & non dogmata proponere Christiana auditoribus, neq; eadem eo modo tractare sanctissimè qui ad condendos sanctos est aptissimus, Ministerij pietati consentaneus, & ad corporis Christi extructionem accommodatissimus, secundum sibi conceditum talentum, non est fidelis dispensator, non est inquit Apostolus, Christi seruus.

Cuius deniq; in pauperculas Christi ouiculas commiseratio, (quas sæpe sacro æternæ vitæ pabulo alere non dedignatur) ignominia quadam alios afficeret, qui animi fastu ita insolescunt, & Pharisaica elatione ita turgescunt, ut publicis tantum in Rostris, si dijs placet, locisq; eminentioribus videri cupiant, sed inter Paracos suos domi fastidiant isti Homunciones laborare. Ditiores sunt istis unicè in honore, hos sibi constituunt patronos honorificentissimos, hos solummodo colunt, quos tanquam bonos suos Magistros, & Benefactores isti affectantur asseclæ: sed gregem interim pauperrimum eorum fidei demandatum flocci pendunt, & ex animi superbia in miseras Ouitularum animas, ut dicam, stomachosè perdespuunt.

Quid commemorem, quam maturè nuperrimè grassanti morbo præstantaneum attulit remedium? quàm cito turbam quandam Separatistarum, ne dicam asperius, temerariam è ditionis suæ finibus exterminauit? Quorū alias, ut erat necesse, quadam seueritate castigauit, non
quò

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quò crudeli aliquo dominatu ab eo tenerentur, sed ut a Schismate, ad pacem, & a dolo Seductorum ad orthodoxam veritatem retraheret. Alios ita tractauit humanitate & suadela, ut faciliè hos in sanam mentem retroduxisset, si non nimium priuatis addicti fuissent opinionibus, & non obstinatè affectassent singularitatem.

Sed ut fastigium tandem imponam, & rei metam adiungam, adeò seueritatem lenitate, gubernandi curam prædicandi sedulitate, auctoritatem humanitate, prouentus amplitudinem liberalitate ita sapidè coniunxit, ut & ipse summa colatur reuerentia, & hic viuatur inter nos concorditer. Siquidem de rebus non necessarijs minime decertatur: Contentionis faces a Brounistis accensæ restinguntur penitus. Hinc fit, ut & fraus Papistarum magis ac magis Rudioribus per quorundam Ministrorū industriam detegitur: & Euangelium in hac tandem parte septentrionali felicissimos facit progressus. Inuitis omnibus pseudocatholicis (quorum non exiguus inter nos alicubi delitescit numerus) praeualet veritas, & indies magis ac magis praeualebit, si modo Deus aliquando nos ex suâ misericordiâ a mutuis contentionibus reuocaret, si Ecclesiasticæ gubernationis præpositi, Ecclesie pacis causâ, in rebus minimis & nullius momenti aliquid concederent, abususq; manifestos corrigendos curarent. Si etiam nos infimæ classis Homunculi Superiores agnoscere, partes primas Primatibus concedere, Auctoritati nosipos non inuitò submittere, & hoc regimine, potestate Regiâ, stabilito placidè acquiescere vellemus. Pro quibus apud Deum misericordem effundam ego preces ardentissimas: cui interea ob eas res,

B.

quibus

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quibus hic fruimur, laus sit maxima, & huius Reuerendissimi Patris anima salus aeterna: cui Deus in precibus occurrat semper, & sempiternè beet ita, & remuneret, ut quā ille misellum me dignetur miseratione in terris, eandem ille abundè cumulatam apud Patrem Caelestem & misericordem in Caelis inueniat. Amen.

E Musæolo nostro Worsopiae.

Et veritatis & pacis

æquè studiosus,

Ric: Bernardus.



THE PREFACE.



AUTHORS of new deuices are selfe pleasing, they are conceited and like onely their owne inuentions: I perceiue it is in vaine to perswade. Easier it is to draw a profane person from Hell gates, then to remoue an opinion from a wilfull minde.

Schisme is the Ship whereon goe aboard malecontents, the Windes that set it forward are violent passions, Will is the Rudder, Obstinacie the Anchor. Schismatickes are headstrong, they will not see euident conuiction: selfe-loue maketh them iudge the best of themselves, but their want of Charitie very badly of others. They beguile themselves with shew of pietie, heat of affection, and with a strong apprehension of things greatly amisse in others. These can they see with both eyes, themselves with neither. No Church can passe them, wherein they cannot see a rocke of offence, and a stone to stumble at. They keepe a loofe off from all, they leaue one Church, and come not at another; alone they loue to be; singulartie is their path-way. The common roade of the best

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reformed Churches is too foule for their sinceritie. Our arguments against them are paper shot, as they hold: but their weakest reasons against vs (if themselves may iudge) are shot of Cannon. They despise euery mans endeaour against them, and are in admiration with their owne workes. Let any conferre with them, and they shall heare it, I my selfe sufficiently haue experience of it. By this might I be moued to cease this second labour; but I am not hopelesse to hold some men back, & to gaine some also, though I cannot recouer what is wholie already lost. If I might speed in both I would be glad, if but in one, I am content: in both to loose my labour, I cannot doubt.

Thou hast here (gentle Reader) an Answer of mine, and also a Reply vnto an Answer made by one by M^r *Ainsworth* the Doctor, so called, of the Schismaticall Church of *Brounists* at *Amsterdam*. His answer is, to my booke called the *Separatists Schisme*: what wee both say, I pray thee iudge after tryall. Let it please thee to reade my former booke, to discern what I hold, and here still maintaine. If thou hast hap to light vpon this Answerers booke, so read it, as thou also compare mine and it together. Much hath he omitted in my booke, the *Epistle* wholly, and all the *Counsels of Peace*: wherein are somethings, peradventure, in the reading whereof thou shalt not iudge time lost. This Answerer in his booke onely once doth mention them, but with this his Comment vpon me, that *perhaps I knew no more then CAIPHAS what I said*. It is well yet, that the worke is approued, though hee iudge the Author ignorant of his owne inuented

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invented labour. He hath also passed ouer very much in the matter of the Booke, touching the chiefe points betweene vs and them: and therefore the better to iudge of his answere, and to see the truth, read my other Booke.

I obserue an humour in men arising of idlenesse, or of carelesnesse, or of loue onely of nouelties, or of them all, to reade the last onely, and to neglect what before hath bene written, so take they opinions without tryall, iudge without searching, but so can hold nothing certaine. A reason to dissuade men from writing in matters of controuersie, except wee doe write all on both sides, and make a great volume of a penny Pamphlet, which is too toylesome, and also superfluous, when bookes may be compared together.

When I was writing ouer my reply to this Mr. *Ainsworth*: which I had thought should haue gone forth so alone, I receiued by Gods good prouidence the *Se-baptists* booke, I meane Mr. *Smiths* answere also, that so it might not boast like an *Heathenish Goliath*, against Gods Church, without an encounter, I hauetherfore placed him, and ranked him in his due order as he came, & made answere therto as is meet, lest this *wofull man* should still mislead others, as he doth his owne selfe, by his braine-sicknesse: I heare of Mr. *Robinsons* answere also; if it had come in, hee should also haue beene replied vpon. Though I be a weake man, and my weapons be against these three Captaines of three Companies, and but a stone in a sling, yet shall Israel preuaile: the truth

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is strong against all enemies whosoever they be.

Judg. 5. 23.

They would over-loade me with number, but as *Elisha* said, *more are with us then against us*. Indeede I want the help of my brethren: yet I neither doe nor will bid, curse *Meroz*, the Lord forgiue them their carelesnesse, if not the hypocrisie of men herein. If we be the Lords people, why suffer we the Lord to be blasphemed by these men? if we be not, why halt we betweene two opinions? If our standing be of God, let vs maintaine it; if these men be in the true & onely way, let vs make a seperation; why stand wee idle in the market place? Here is worke, let vs labour in the Lords Vineyard, if (in our iudgement) it be the Lords Vineyard; els let vs be going. If I were not perswaded in my soule, that here is the true Church of God, I professe vnfaignedly (by Gods help) that I would renounce my standing, whatsoeuer wicked and vncharitable hearts censure to the contrary.

But say, some, these men will neuer be answered. No more will the great Aduersarie (hee and his instruments are importunate) yet must hee and they be euer resisted, till they flye from vs. Men feare the end, before they beginne: remoue carelesnesse and idlenesse, and behold the issue. If thou wilt not be publike, write in priuate. They raile (some say) and abuse men, what then? God will be auenged on *Rabshakehs*: and their cause gaineth nothing by their bitterness. For my part, I will endeouour to further the truth, as farre as I shall be able to giue answer to what may be said against it; for their ill carriage, I will as well as I may beare it patiently. I hope I haue
in

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in this, published sufficiently to the world my Faith and resolution, in this particuler truth of the Church, in contending with these our aduersaries. In time, if time may be granted me, I haue a purpose to set downe, so the truth of this point, concerning a true, and a false Church, by definitions, and distributions, declaring the properties and priuiledges of the Church inuisible and visible, and so of the militant and triumphant, as the order with the seuerall members thereof shall require: and thereto as an euident plainenesse of the same to all, I will adde an Historical narration of the Church out of the Scriptures, from the creation of the world, and so farre as the Scriptures euidently declare it: wherein I will, by Gods help, obserue the *matter of the Church*, the *Worship*, the *Government*, and the *Gouernours of the same*, as may giue indifferent men a godly satisfaction in this point of controuersie, if other more fit for this, doe not performe it. In the meane space, I iudge that herein I haue performed on my behalfe, what I ought, and what was expected at my hands to discharge, for the honour of God, the reuerence of our Church, the credit of mine owne ministerie, the veritie of my vndertaken cause against these Schismatikes, and withall for a iust defence of mine owne person, wickedly traduced by some. I looke not to satisfie the *Separatists*, much lesse the strange man *M^r Smith the Se-baptist*; how can a man quiet them that loue contention? I haue endeououred to performe a duety, whereunto I haue beene iustly called, as I haue shewed in my former Booke; what men may
imagine

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imagine I know not; how they will iudge of my good purpose, I much reckon not; let conscience acquite mee, though all condemne me, I much care not, albeit I desire the approbation euer of thee a godly and iudicious Reader: if so thou beest.

I leaue thee friend to peruse this labour, I commend the cause, as of great moment, to thy consideration: weigh well the matter, iudge of our reasons, answeres, and the reply without partialitie; let thine vpright heart effect, as thy right knowledge in euery thing shall settle thy iudgement and conuince thy conscience. I leaue euery one to their owne liking, approue or disallow, doe their owne wils, so will men in these dayes, I am one in my selfe, to them indifferent: let Truth preuaile and God receiue glory.
Amen. Farewell.

Ans



AN ANSVVERE

vnto M^r. *Ainsworths* first Fore-

speech, so hee termeth it, as much
as it toucheth mee.



IN the Forespeech of all his whole Booke, hee tels his Reader, that *my Booke hath rather shew then waight of reason.* It may well be the praise of his answere to me, if it had but the shew of reason. Haste it seemeth begot it, trauell of minde in discontentment brought it forth. The labour will

owne the Authour, though the childe may shame the father. It proclaimes indigested thoughts; it is a Lapwing not voide of the shell, leauing the nest, and fluttering with penny wings, endeouoring to flye, and yet hardly hatcht; as the iudicious Reader may perceiue.

It seemeth (saith hee of my Booke) *to be penned rather to disgrace others, then to defend themselves.* So it seemeth to him: this is his charitie, sinisterly to interpret, to suppose a scope in thought not intended, nor by writing manifested. The end I haue set downe in my Epistle to the Reader, but that hee doth not belecue, what remedie? Hee belike thinkes me one in pen, and another in heart; if so, I suppose herein he taketh measure of his owne length, to mete me. If the former distaste him for disgracing them, and not defending our selues, I hope this will please him, if it will not, I know no remedy. To abuse him, I intend not, neither to make their cause worse then it is; to defend our selues hee must giue vs leaue: and this is now my drift.

2 *An Answer unto Mr. Ainsworths first forespeech.*

But not better fruit (saith hee) can be expected from such as rebell against the light, which themselves once seemed to regard. There is a regard to be had of truths euer, that regard still I haue, but sometime is a seeming regard to vntruths, for to finde them out, to holde the truth, and that I professe to haue had touching their way. Hee calls that light, which I knew of their way, but I now iudge it darknesse, through knowledge of the truth now, whereof I was ignorant then. I see now by the light, their darknesse, our truth, their errours, and yet bewaile personall corruptions. My former Booke may speake for mee herein, the title thereof tels it them, and this labour will more manifest it. I then rebell not against the light receiued, but by the light resist I darknesse, as I iudge their vncharitable censuring, sepe-ration, and condemning of vs to be. I wish themselves not to be rebellious against God, against his Church, and against the light of our louing endeouours in the truth, to reduce them to a better course, to ioine to some reformed Church, to be no more *Separatists*, that they breede no more *Anabaptists*. But what if it had beene light, euen the truth of God, which I did seeme to regard, and yet withstood my knowledge? can no better fruit then rebellion be expected? The light of Christ in *Peter* was withstood of him with fearefull periurie; the light of the Gospell afterwards shuffled by through dissimulation, yet *Peter* was an Apostle, his deniall of the truth sprung through weakenesse, yet better fruit was by Christ expected from him, and better hee brought forth. You are deepe (*Mr. Ainsworth*) in censures: All opposing your way, are men in your iudgement deprived of Grace, rebellious against the light: you are presumptuous in censuring; you may giue sentence against all men and all Churches in the world; but none may giue iudgement of you? I wish to you lesse pride, more humilitie; lesse dislike of others, & more charitie, with greater dislike of your owne selues: the want wherof is the present enimie to louely vnitie, that euer accompanieth true pietie, which many pretend, but few truly do inioy.

Mat. 26.

Gal. 2.

AN ANSWERE

vnto the Fore-speech of his An-
swere to my Booke.



IN this his Preface hee toucheth my person, my labour, and sheweth his purpose in answering, declares what hee maketh answere vnto, and why onely in generall, and concludeth with a Prayer for himselfe to be able to answere mee, and others to discern my worke, which is also my desire: for then I doubt not, but such as well vnderstand the cause betweene vs, will easily condemne their part.

In the beginning hee accounts mee *an aduersarie come forth to fight against the truth.*

I grant the first, that *I am an aduersary*, to wit, to their *Schisme*; but I deny the latter, that therefore I fight against the truth, that is the matter in question; though in my iudgement it is out of question that their separation is not truth, but the error of Schisme and Schismatickes.

A while since (saith he) *I would needs seeme to fauour it.*

[*A while since.*] Time is an instructor to a diligent searcher; I see now, what I then saw not; if I had, the late *Separatists* had not misled so many: the few, or rather the none, which now they doe winne here-away manifesteth the same.

[*Needes.*] What necessitie was there? if I would, I might haue gone the way, they were gentle entertainers, (most seely ones were receiued, such as now the Anabaptists haue reiected) I needed not to haue made any forcible intrusion. But the man here speaks now besides his Booke; it's not materiall, he hath hereof a supporter, his Talebearer.

[*Seeme to fauour*] A fauour is no sound approbation: and a seeming fauour, is a very small allowance. Out of these words it may appeare, that I was neyther a *Leader*, nor a *Setter of others on*, as, lewdly by words, malicious men be-lye me: I professe my seife most ignorant of what a *Brownist* held, before M^r. *Smith* and his followers went that way; I neuer saw a Booke of theirs, nor to my knowledge, the face of a man in the way of the Separation. I confesse I was much moued with faire shewes of Scripture, and with great pretences of holinesse in their way: but I was not remoued. Oh, but aske M^r. *Ainsworth* why I was not remoued; being so moued, why I went not forward? *for sooth things not succeeding to mine expectation, I haue changed my loue into hatred.* Mine expectation was onely the truth; I saw no ill successe, but error of the way, which hindred my course. It is not therefore condemnablen to change my loue into hate: Loue is an affection onely fit for the truth; and hatred must persecute error. If a man at the first expect truth, and by tryall finde falshood, is it not fit to change affections, and to place them right, which through ignorance were before misplaced? this man would finde a knot in a bul-rush; a fault where none is.

[*In the butternesse of my zeale, I sent out* (saith he) *my Treasure.*] Zeale, is laudable in a iust cause against slanderers of the truth, and the Church of God their mother: this Zeale liketh him not lukewarmnesse is best, it doth their cause no hurt: they would be let alone, that so they might still deceiue the honest heart, and carry away the simple, to a right hand sinne of Schisme. I am commanded to be zealous, the luke-warme will God spue out of his mouth: we haue too many *Laodiceans*; if wee were more zealous for the Lord of Hosts, much would be amended, Schismaticks and Heretickes would be abandoned: which I heartily pray for. Touching *bitternesse*, the whole Booke defendeth me from so false an accusation. For bitternesse let them looke to their grand Master, *Barrow*; whose spirit was the bitternesse of gall and Wormewood, as his railing, scoffing, and other

other outrages doe shew in his Printed Bookes. It (to wit, my Booke, saith he) containeth *disswasions from the practise of the Gospell*. Here he changeth the Title of my Booke, to inlarge his sinne; He calleth *their Inuentions, Gospells, and their Schisme* from Gods Church, *the practise of the Gospell*. Hee would put vpon me a labour full of wickednesse, but he beggeth that which he can neuer make good, nor I euer yeeld him.

How is it that Mr. Smith hath found out their Presbyteriall practise, to be no practise of the Gospell, but the inuention of man, hauing both an Antichristian ministerie and gouernment in it? And therefore (saith he) *When the Popish Prelacie was suppressed, and the triformed Presbyterie substituted; one Antichrist was put downe, and a other set vp in his place: or the Beast was suppressed, and his Image advanced. And therefore as they that submit to the Prelacie, are subiect to that woe of worshipping the Beast; so they that submit to the triformed Presbyterie, are in like manner liable to that woe denounced against them that worship the Image of the Beast*. Thus hath Mr. Smith written of late against these men, who so much brag of the practise of the Gospell. And this he doth not barely auouch, but doth proceed orderly, setting downe his positions, and hath laboured to proue them by Scripture, by reasons, and doth answer obiections made to the contrary. And therefore I thinke it not amisse, to set downe vvhath hee there saith; to shew vvhath a laborinth the feely people are runne into, vvhoh forsake our Church for Antichristian, their natiue soyle, their harbour and liuelihood, the company of many truely fearing God, to goe into and vnder an Antichristian Ministerie and gouernment, into a strange Country, among a people of a strange language, where they spend all, are pinched with pouertie, and liue among *Schismatickes, Heretiques, Papists, Turkes, Iewes, Arians, Anabaptists*, and among people of all ill disposition, onely to auoide some corruptions here, through officers ill demeanour: the Lord amend them, or remoue them. But let all know, that it is a

In his booke
intituled: *The
differences of
the Churches of
the separation.*

Christian mans valour rather to oppose corruptions, then to flye the Church of God for them, and better to endure corruptions, then to be turmoyled with such distractions, and to be brought into such confusions, euen a *Babel* of languages, of opinions, of assemblies, of gouerning, of Gouernours, and what not? *It is a blessing to be well, it is a greater to know to be well, and so to abide.*

Page. 22.

Now thus writeth Mr. Smith in his Booke, page 22. *Having spoken of the leiturgie of the Church: now follow (saith hee) the Offices of the Church, viz. the Presbyterie, and Diaconie.* Phil. 1. 1. Esa. 66. 21. Nu. 3. 5. 10. & 16. 5. 38. & 17. cha.

The Presbyterie of the Church is, the companie of the Elders, which are for the Church in the publike actions of the Church, eyther of the kingdome or Priest-hood. Heb. 13. 17. 1. Thes. 5. 12. 1. Tim. 4. 14. 15. 17.

The Presbyterie is uniforme, consisting of Officers of one sort. Esay. 66. 21. compared with Exod. 28. 1. and with Num. 11. 24. 25. 1. Tim. 3. 1. 8. Act. 14. 23. Phil. 1. 1. Ier. 23. 1. 4. Ezech. 34. 1. 16.

These Officers are called Elders, Ouerseers or Bishops, Pastours, Teachers, Gouernours, Leaders, Prepositi: which are severall names of one and the same office, consisting of severall workes or qualifications.

For every one of these Officers must be:

- 1 *An Elder, or ancient in yeeres.* 1. Tim. 3. 6. & 5. 1.
- 2 *Ouersee the flocke.* 1. Pet. 5. 2. Act. 20. 28.
- 3 *Feed the flocke.* 1. Pet. 5. 2. Act. 20. 28.
- 4 *Able to teach and exhort with wholesome doctrine, and conuince the gainesayers.* 1. Tim. 3. 2. Tit. 1. 9. Ephes. 4. 12.
- 5 *Gouerne the Church.* 1. Tim. 3. 4. 5. 1. Cor. 12. 28.
- 6 *Lead the Church in all the publike affairs thereof.* Heb. 13. 17.
- 7 *Are preferred to place of honor.* 1. Thes. 5. 12. 1. Tim. 5. 17. and speciall labour. 1. Tim. 3. 1.

Seeing all the Elders must teach, exhort, conuince, feed, ouersee, rule, and lead the Church, therefore they may all administer the seales of the covenant: for that is a chiefe worke of feeding, and applying the covenant, and that perticularly.

Of Reasons proving the Elders to be of
one sort, viz. all Pastours.

1 **I**N the old Testament there was but one kind of Priests, who had all equall authoritie, to administer all the holy things (excepting the high Priest, who typed forth Christ Iesus, the high Priest of our profession :) So proportionably in the new Testament, there is but one sort of Elders, who succeed the Priests in the dispensation of holy things. Esay. 66. 21.

2 As in the old Testament there was the Sanhedrim, which consisted of seauentie Ancients, for the administration of the kingdome, which was a type of the visible Church, all which Elders in their first institution, Numb. 11. 25. did propheticie, and were of one kinde vnder Moses : So in the new Testament vnder Christ Iesus, who is the King of the Church, there is a Synedrion, or Eldership, consisting of Ancients of one kinde, who administer for the good of the Church. Reuel. 4. 4. and 5. 6.

3 If Pastour, Teacher, Elder, had beene three offices formally differing : the Apostle intending to teach the seuerall offices of the Church, would haue mentioned them, 1. Tim. 3. but there he onely mentioneth Bishops and Deacons, according as Phil. 1. 1. therefore Bishops are onely of one sort or kinde.

4 If the Apostles had ordained three kindes of Elders : Acts. 14. 23. they would haue mentioned them with their seuerall kindes of ordination : but that is not done : for in one phrase their Election and ordination is mentioned. Ergo, their ordination being one, their office is one, and not three.

5 If there had beene three kinds of Elders at Ephesus, then the Apostle at Miletum, would haue giuen them seuerall charges, as hauing seuerall duties lying vpon them : but the Apostle Acts. 20. 28. giueth them one generall charge, common to them all, namely, the dutie of feeding, the worke of the Pastour : therefore they are all Pastours.

6 Eph. 4. 11.

6 Eph. 4. 11. Pastours and Teachers are all one office: for whereas the Apostle had spoken distributively before of Apostles, Prophets, Euangelists, as intending them severall offices; he speaketh copulatively of Pastours and Teachers, exagetically teaching that they are both one office.

7 And lastly, if all Elders have the Pastours gifis, and the workes of the Pastour, and the Pastours ordination; then they have all the Pastours office: But all the Elders have the Pastours gifis, viz. the word of wisdom, or the gift of exhortation. Tit. 1. 9. and therefore the Pastours work, as Act. 20. 28. 1. Pet. 5. 2. which is feeding, exhorting, and so the same ordination, Act. 14. 23. Therefore all the Elders have the same office of the Pastour; and so are all one sort.

From all this hee concludeth what is before written: that the Presbyteriall practise is the inuention of man, and Antichristian.

Obiections for the three sorts of Elders answered.

1. Obiection.

2. Tim. 5. 17. **I**N this place, the Apostle maketh two sorts of Elders, viz. first, those that rule onely: secondly, those that teach and rule; and Eph. 4. 11. the Apostle maketh two kindes of those that teach, Pastours and Doctors: therefore there are three kindes of Elders, formally differing each from other.

Answ. 1. The Apostle to Timothie teacheth, that Elders are to be honoured for two workes: well ruling, and laborious or painefull teaching. And the place doth not import a distribution of officers, but a commendation of severall workes of one office, and the speciality consisteth not in the workes of ruling and teaching, which are common to all Elders, but in the qualitie; viz. well ruling & painfull teaching; as if the Apostle should say, Elders are to be had in double honour, for wise governments, *but*

but much more are they to be honoured for their laborious and painfull teaching. That this is so, see Tit. 1.9. 1. Thes. 5. 12. 13. compared with, 1. Tim. 3. 1. 4.

2 In Timothie, the Apostle saith, every Bishop must be didacticos and proaistamenos, and therefore that some Elders are onely Didacticoi, and not Proaistamenoι, is contrary to the Apostles intent.

3 In Titus, the Apostle expoundeth Didacticos, to be able to exhort with wholesome doctrine, and to conuince the gainesayers: how then shall some of the Elders be Rulers onely?

4 To the place of the Ephesians, the Apostle in it speaketh copulatiuely of one office, and exegetically of the principall work of the Pastour, which is teaching: he doth not say, some Pastors, some Teachers; but hee saith Pastours and Teachers: expounding the former by the latter, viz. feeding, by teaching, which is the principall part of feeding, and for which Pastours are principally commended. 1. Tim. 5. 17. if they labour therein painfully.

Obiection. 2.

THe Apostle 1. Cor. 12. 5. 8. 28. saith, there are diuersitie of Ministers; namely, one that hath the word of wisdom, another the word of knowledge, another that hath gouernment, ver. 28. therefore the Eldership consists of three sorts of Elders, viz. of the Pastor that hath the word of wisdom, of the Teacher, that hath the word of knowledge, of the Ruler, that hath the qualitie of gouernment.

Ans. 1. It is granted that there are diuersitie of Ministeries, as Ephes. 4. 11. 1. Tim. 3. 1. 8. Phil. 1. 1. namely, Apostles, Prophets, Euangelists, Pastors, Deacons, yet it followeth not hereupon, that Elders are of diuers sorts as is pleaded. See verse. 28.

2 The word Diaconia, signifieth sometime, any spirituall worke, proceeding from any member or officer of the Church: as 2. Cor. 4. 8. Almes is called Diaconia, 1. Pet. 4. 10. Diaconiein signifieth any work that proceedeth from any gift, so it

D.

may

may signifie here, and all the workes that follow almost may be referred thither, onely there are certaine Energemata mentioned. verse 10.

Obiection. 3.

THe Apostle Rom. 12. 6. 8. maketh an opposition betweene Prophecie and an office, and maketh five kindes of officers, Pastors, Teachers, Rulers, Deacons, Widowes.

Ans. 1. That is denied to be the true resolution of the place of the Romaines; for although there be five severall actions repeated, yet it doth not follow, that there are five severall Officers to performe those actions; for one person may performe them all, and yet be no Officer, viz. teach, exhort, rule, distribute, shew mercy. 1. Cor. 14. 3. 26. 31. Rom. 12. 13. 1. Cor. 5. 5.

2 The distributive particle (cite) foure times repeated in prophecie, Diaconia, exhorting and teaching, importeth thus much, that the Apostles intention is not to subordinate, teaching and exhorting to Diaconia, but to oppose each of these foure particulars to other, as thus: Prophecie is the manifestation of a gift: 1. Cor. 14. 3. Diaconia, is the office, and there are diuers kindes thereof. 1. Cor. 12. 5. Teaching is one action or worke of the Prophets or Officers. 1. Cor. 14. 26. Exhorting is another action or worke of them. 1. Cor. 14. 3. Hence it followes that teaching and exhorting are as well subordinate to Prophecie, as to Diaconia.

3 If Diaconia be the genus to these five species following, then I say, that Diaconia signifieth not an office, but a worke, and of workes there are those five kindes: that Diaconia doth sometime signifie a worke is plaine. 1. Cor. 8. 4. 1. Pet. 4. 10.

4 And lastly, the Apostle that knew how to speake, would neuer haue made Teaching and Exhorting members distributive, with Prophecie and Diaconia, if hee had intended to haue made them species subordinate to Diaconia. Therefore questionlesse that is not his intention.

Obiection. 4.

Obiection. 4.

THe Apostle by the commandement of Christ writeth to the Angels of the seauen Churches of Asia. Reu. 1. & 2. & 3. that is, to the Pastours which are but one in euery particular Church; for so the words are, to the Angell of the Church of Ephesus, &c.

Ans. 1. It can neuer be proued by the Scriptures, that there was but one Pastor in a Church. It is plaine, Act. 20. 28. that there were many in the Church of Ephesus, (which was one of these seauen Churches) who did perform the work of the pastor, which is Poimaincin, to feed, euen all the Elders of Ephesus. Act. 20. 17. compared with verse 28. And therefore there were many Pastours, in the Church of Ephesus, in Paules time.

2. All Churches had Officers of one sort, and one kind of Presbiterie, and therefore as all the Elders of Ephesus were Pastors, so were all the Elders of the fixe Churches of Asia, and of all other Churches whersoener in the world, if they had many Elders.

3. The Angell of euery one of these Churches doth not signifie one Pastor onely, in euery Church; but eyther the Colledge of Pastors, if they were many, or the company of the most sincere and holy men, that most opposed the corruptions of the Church, or were most holy and zealous in life and doctrine. And that an Angel doth signifie a company of men, is plaine. Reu. 14. 6. 8. 9. & 18. 4. And why not a principall Pastor of chiefest note among the Colledge of Pastors in Cities?

See Doctor
Downhams
Sermon, for
this point.

4. And lastly, in all likelihood there were some extraordinary men yet liuing in the Churches, eyther Prophets or Euangelists, that had extraordinary gifts: whose zeale and holinesse might win vnto them speciall estimation in the Churches: in regard whereof it might be, that the holy Ghost intending his Epistles to the whole Church, chiefly directeth them to those persons so qualified, as men best able to preuaile with the Church, and calleth them Angels, whether one or moe, as Iohn the Baptist is called an Angell. Mark. 1. 2.

After all this saith Mr. Smith: Seeing all the Prophets of the Church must haue gifts for edification, exhortation, and consolation; the Pastors of the Church must haue gifts for the performance of the same workes; Katexochen, after an excellent manner, and in a greater measure.

The Pastors excelling the Prophets of the Church in the gifts of doctrine, exhortation, consolation, may also excell one another in gifts: for all the Elders haue not the same measure, or degrees of gifts.

In respect of the measure of gifts in Elders, some excelling in one gift, some in another, the holy Ghost may giue severall titles to the Elders or Pastors.

Q. What severall kind of gift had Timothy an Evangelist, from an Apostle?

Although some Elders excell in one gift, some in an other, yet it followeth not that therefore they are severall Officers: formally differing one from another: for not the degree, measure, or excellency of a gift or gifts, but the severall kinde and nature of gifts & workes, make severall kinds of Officers. 1. Cor. 12. 4. 5. 6.

The Elder that excelleth in government most properly may be called a ruler or gouvernour, although hee haue the gifts and power to teach, exhort, comfort, apply, and that by vertue of his Office. Tit. 1. 9. Heb. 13. 17.

The Elder that excelleth in doctrine, and convinceth gain-sayers, may most properly be called a Teacher or Doctor, though by vertue of his office, he may performe all other pastoral duties. Act. 18. 28. & 19. 1. 1. Cor. 3. 4. 6. compared with Tit. 1. 9. Eph. 4. 11. 1. Pet. 5. 2.

The Elder that excelleth in exhortation, consolation, and application, may most properly be called a Pastour or Shepheard, though by vertue of his Office, he is to teach, convince and governe. Act. 20. 28. Tit. 1. 9. Eph. 4. 11. 1. Pet. 5. 2.

And thus Mr. Ainsworth, may see if Mr. Smith say the truth herein, that they themselves doe practise humane inuentions, and haue an Antichristian Ministerie and government: and therefore hee that speaketh against their way, or vseth dissuasions from the same, neyther speaketh nor dissuadeth from the practise of the Gospel, as he would make his Reader belecue, that I haue so done by my former

former Booke. The argument from all that is said, to cleere me in this point, may be thus framed.

Diswasions from Schisme, from humane inuentions, from a Ministry and Gouvernment Antichristian, are not diswasions from the practise of the Gospell. This cannot be denyed, being an argument from the contrary.

But the diswasions which I haue sent forth, are diswasions from Schisme, from humane Inuentions, from a Ministerie and Gouvernment Antichristian. That their way is Schisme, I haue proued in my former Booke, which in this reply I also againe iustifie against Mr. *Ainsworth*, and against Mr. *Smith*. The rest of this Minor Mr. *Smith*, as is here before shewed, goeth about to proue at large.

Conclusion.

Therefore my diswasions from Brownisme are not diswasions from the practise of the Gospell.

Out of themselves may we see, is one risen to condemne themselves: a Pupill, a Tutor, a Scholler in Separatisme, a grand Master in Brownisme. Hee hath mete vnto them, as they haue measured vnto vs: we are Antichristian, say they: They are Antichristian, saith he. What then haue they gotten by their vncharitable and lewd Schisme?

Now to returne againe to Mr. *Ainsworths Forespeech*, where I left it. He saith, that in my Booke, is little waight of reason or truth to be seene, nor any thing which may trouble a discret Reader. In his first Forespeech, hee said, my Booke had a shew, and but a shew of reason, now here hee alloweth it waight of reason, though he adde the word *little*. Hee giueth and taketh away, hee writeth he knowes not what. *It hath little waight* (saith he) but Reader compare his answer with my Booke, and thou maist see that hee found himselfe ouerloden: the little waight of reason, was more then hee could lift, as appeareth by all that which he hath left behind him. For *truth to be seene*; hee seeth not, the cause is in his blindnesse, and not in the matter by me deliuered. One but meanly acquainted with their cause (he saith) may find out my

See more touching this matter in Doctor Fields fifth Booke. cap. 26. pag. 128.

deceit. It is hard to finde what is not, plainenelle harboureth not such a guest as deceit; how farre I am from fraudulent dealing, let the worke be iudge. If a meane acquaintance with their cause can so enlighten their eyes, as they may easily see my dealing, and weeld the waight of my worke; what need this man speake of a discreet Reader, and tell him of trouble too? where was his owne eyes? and what was become of his discretion in answering, that saw no more, and discerned so little? He sets my labour light, and yet cryeth to the Lord for wisdom to answer me : He maketh the meanest a fit Iudge for mee, and yet prayeth for an vnderstanding Reader to discern me : how can these things stand together?

He is constrained, it seemeth, by a greater power, to yeeld me in my labour more studious endeuour, (though he despise it in heart) then his ill will otherwise would afford. Thus it falleth out with them that against the shining light, struggle, of an ill disposition, to wipe away vnderferuedly, what is due to others, for their owne praise.

His end in answering (as he saith) *is to stop my mouth, and to helpe the simple to preuent and to discern*, I know not what *fraud* of mine. He hath a meruailous conceit of his labour: he thought it should come neere me, when hee meant with it to stoppe my mouth: but if hee thinke so idle an answer can put any to silence, hee is much deceiued; yet had hee stayed my pen, and preuented this labour, had hee but set out my whole labour with his answer: If this had beene done, a Reply had beene needlesse, so little hath he aduantaged his cause, or endamaged me by his answer, as indifferent and learned Readers haue iudged.

He offers this as help *to the simple*: A fit choyse, a simple answer to a simple Scholler. Simple is he indeed that needeth so feely a help. For *preuenting of offence*, he is so farre from it, as hee and his, with such like, haue greatly increased it, haue caused many to fall, and the common aduersary to aduance himselfe against vs, to the great hinderance of the Gospell, and to the hearts grieve of many a true Christian soule.

foyle Such *Preuentours* of euill may be rather called *Inuentours* of mischief. Touching the imagined fraud, which he laieth to my charge, here he saith so, but nowhere in his answer proueth any such thing; had hee found it, he would haue named it. Surely I was in mine intendment farre from it, and I confesse my selfe to be in nature one, as all that know me can witnesse, as it were cast into the mould of plainenesse: what I haue written, it was done in the simplicitie of my heart, as I then was, and am perswaded of the truth. Let fraud and falshood sticke to the ribs of the deceiver, but be it farre from me for euer.

[*He thought it needfull (as hee saith) to obserue and answer briefly the principall things by me objected.*] A generall answer is no answer: what must become of the particulars whereon the reader must stumble? The truth of the generals are established in and by particulars, eyther therefore must these be refelled, or the other are not truely answered. But herein hee tooke his ease: little credit to his cause, as by the *Reply* made, doth well appeare: yet in this case which hee tooke, hee neuertheless would insinuate, that therein hee laboured more then was needfull: for that *many of the principals are in the Treatise (before written to Mr. Spr.) and in other Bookes more largely confuted.* If hee haue refuted any principals of my labor in an other mans booke, it was an idle labour in him to say the same things againe vnto me, and omit particulars, which hee had neuer said any thing vnto. This doth shew, that what hee thought he could answer, he spared not to afford thereto a double labour but where he could not, there he craues pardon for giuing so much as once one single answer. If he say true, that he hath refuted any thing of my Booke in any mans labor, I here tell him afore-hand, that in so doing, hee hath spared me so much labour: I meane fully to reply to his answer made to me, so much as it is, not doubting but the other can and will answer what commeth in his way, as I should doe in the like case. What he meaneth by *other Bookes*, which he speakes of, I know not, he nameth none. Belike hee thinkes

thinkes hereby to set me a taxe to seeke them, as well where they are not, as where they are, thorow out their contentious workes; he that cannot be better exercised, I wish him that labour to keepe him from idlenesse.

If this his answer serue not the turne, [*All of them may (he saith) if need require, hereafter by some other be particularly refelled.*] What he was not able to refute, (and yet would hee be a busie vndertaker,) he leaueth for others to refell; *if need should require*. How needfull it was, though this man make but an *If* therof, may appeare by an answer made now to the particulars, by the *Se-baptist Mr. Smith*, who reprehendeth this Answerer, for so leauing particulars without defence, to shift for themselues in the plaine field: And therefore hee commeth forth as a *Goliath*, to fight for his owne gathered hoast of the Philistines; I meane his owne opinions, partly absurd, and partly hereticall, which hee hath mustred in his vnstable braiue by Sophistrie, through discontentment, to trouble the hoast of Israel, the true Church of God with vs.

And thus much for an answer to Mr. *Ainsworths* Forespeeches: a man busily interressing himselfe in a cause, when it seemeth hee knew another to owne it, and to goe about to defend it. Hee should haue suffred the other to haue gone before him, except hee could haue fore-stalled him for the cause, which hee vndertooke rather (as may seeme) to disclaime, denying many things, skipping ouer most things, then to defend any thing, for that hee answereth nothing soundly: see Reader and iudge.



A PREFACE BEFORE

the Reply, touching Mr. *Smith* the *Se-*
baptist, and his Booke.



N any aske, why I doe giue him a new
 title to his old name : my answere is;
 he wanted, I know, a *God-father*, when
 he was Christened againe; now it is an
 ancient custome to name then the
 childe, and the susceptrors to giue it.
 Indeed I was not requested by this
 Childes Parents to be an vnder-taker,
 neuerthelesse vpon so extraordinarie an act, I will be some-
 what exorbitant with my self, to cal him Mr. *Iohn Smith*, the
Anabaptisticall Se-baptist. Notorious acts, wee may reade,
 haue made men remarkable, and haue gotten them names
 and titles, for a memoriall of the facts and deeds done;
 why should not hee then obtaine what worthily hee hath
 deserued? hee is *Anabaptisticall*, for rebaptization; and he
 is a *Se-baptist*, because hee did baptise himselfe; it is more
 then Christ would doe: but hee could finde no whither to
 goe for Baptisme; in *some Churches* it was false, as he ima-
 gined; in *some true*, but not lawfully to be receiued, because
 of some *Heresies. But is his Baptisme true? No verily, if
 himselfe may be made Iudge: for in his Answer to mee,
 page 91. line 28. he saith, *that a baptised person must baptise*
into the true faith of Christ, a person capable of baptisme, else
 it is not a true Sacrament. Now Mr. *Smith* did baptise him-
 self, and was not before by his own iudgement & profession
 baptised,

So he thought
 of Baptisme in
 Reformed
 Churches; yea,
 and among the
 Separation.
 *As onely a-
 mong the Ana-
 baptists.

18 *A Preface touching Mr. Smith, and his Booke.*

baptised; so a person vn baptised did baptise: and therefore it is no true Sacrament by his owne doctrine; as also vnwarrantable from the Scripture. And therefore all his company haue receiued by him corruption, they haue made a false entrance into their new way, by M^r. *Smiths* owne testimony. Hee would not goe to others to be baptised, for then hee should haue beene of their Fraternitie, and so haue lost his owne company; but he would none of that.

Hee layeth to my charge inconstancy: but I professe I was neuer of them: indeed through ignorance, which taketh that for light which is darknesse, and through affection lead by ignorance, and held on by a foolish good meaning, I was tossed by the present tempest, sometime to a fauouring, but otherwhile to a great dislike; vntill by study, and other endeouours, I found out a certaine truth to rest vpon, and so stuck to my old, former and first way, wherein I doe walke: is this, as he termeth it, inconstancy, Apostacie? Is this to be often of and on, as it hath fallen out with him; whose iudgement is instabilitie it selfe, whose course is as changeable as the Moone? for:

Mr. *Smiths*

changeableness.

First, hee was a *Subscriber, a Conformatant*, and as honest a man then, as euer since, for any thing seene or heard hitherto to the contrary: this is euident, when first hee was made Minister, and when hee was instituted into a liuing. Whether wholly a Conformist, he best knoweth: it is enough that he was, what he was.

Booke on the
Lords Prayer,
pag. 91. and in
the Epistle to
the Reader.

Secondly he fell from that, but *allowed the authoritie of Bishops*, and published his *dislike* against a great point of *Brownisme*, touching set Prayer, the saying of the Lords Prayer: and said in his *then* iudgement, that it was the *verily assured truth*.

Thirdly; He *disclaimed Episcopall Authoritie* vtterly, and fell in *loue* with the doctrine of the *Separation*, but warily and secretly at the first: for being brought to trouble, and called into question about it, hee *renounced Brownisme*, vnder hand-writing, a copie whereof was brought vnto me, by one now of their company.

Fourthly,

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Fourthly, hee after fell to it againe, and went vnto diuers Ministers, godly and learned, in conferring with whom hee came resolved of the truth against the way of the Separation: of his Prayer, of his solempne thank-giuing, of his purpose to goe to Amsterdame to reclaime his Tutor M^r. *Johnson*, I haue spoken in my booke, page 37. the truth whereof will be confirmed by the oathes of M^r. *Hi*: M^r. *N*. and M^r. *Ho*: of whom I haue heard these things with their protestation of the truth, whatsoeuer he affirmeth in his owne priuate cause to the contrary.

Fifthly, for all this hee fell quite from vs againe to Brownisme, and made a Separation: then was that way clearly the truth: yea, saith he to mee in his Letter, *I meruaile you see it not; I professe before the Lord, that this truth which wee testifie vnto you, is as cleare and euident vnto vs, as the noone day.* Hereupon he writ a Booke of *Principles and Inferences*, in maintenance thereof.

See his answer to me, pa. 124. 108.

Sixtly, within a while this Protestation for that so great a truth, turned into detestation against it, as a fallshood; and that cleares as noon day became in his new after thoughts as darknesse at midnight. Hee holdeth for truths, what M^r. *Ainsworth* in his answer to me, reiecteth for errors: Hee iudgeth their worship in part Iudaisme; their Ministerie and Gouvernment Antichristian; of which hee hath also published a Booke, and therein the Epistle (because he is found so inconstant, to wipe away the shame thereof, and to cut off offence for afterward) hee without shame, professeth to be unconstant, and desireth that ever his last writing should be taken as his present iudgement; so there is no certaine where he will hold. *Miserable people will you still be led by so changeable a Chamaleon!*

See his Booke of Differences.

Seauenthy, and lastly, if it proue the last, *He hath founded a new Church*, hee hath (if you will belecue him) recovered the true Baptisme, and the true matter and forme of a true Church, which now is onely to be found pure among a company of *Se-baptists*. M^r. *Smith* will * hold euer this word (*Se*) to himselfe, for in going into Brownisme, hee

* M^r. *Smith* loues singularity, to be one alone with his company, that is his politicke humilitie.

was a separatist, he held differing opinions from them, and now that he is in Anabaptisme, hee is a Se-baptist, he wholly goeth not with that Hereticall Sect. It may seeme he intendeth to haue an Oare in euery Boat, and a piece of euery profession; holding all, and none wholly, and yet will suppose himselfe the best, as if hee were an vnerring Reformer, hauing an infallible rule in *Scrinio pectoris* to be vniuersally good. If he hold this, let him shew his authoritie from aboue, and then haue wee done. But I see already, without farther time to reade his commission, that he is out of the way. Baptisme (saith he) is the doore into the Church: there must be then a Church, and a doore into the Church. I aske therefore whether the visible Church was among them or no, when Mr. *Smith* did baptise himselfe? If he say it was none, then he entred into that which was not, so a doore was without an house: & Baptisme before the Church. If he say, they were the Church: I aske how could a visible Church be before there be true matter of a Church, that is, a company truely baptised as they hold? His action is therefore altogether extraordinary without Scripture, without practise of Gods Church formerly: and therefore must he herein haue an extraordinarie warrant, or else he is extraordinarily presumptuously wicked. But by this trick is he dispastored, and is but among them as a priuate person, till he be againe elected; this is most true: And thus hath he beene off and on in the Ministerie two or three times. He was made Minister by Bishop *Wickam*, that by and by in *Brownisme* he renounced; & was made Minister by Tradesmen, and called himselfe, *The Pastour of the Church at Gainsbrough*: this hath he lost againe, by his *Se-baptisticke* way, till he be chosen againe.

He himselfe
doth ouer-
throw daily
himselfe, a rea-
son sufficient to
let him alone:
we easily suffer

Thus is his inconstancie apparant, and cause sufficient for me to spare my labour in answering his Booke, till it were knowne, what hee would defend and maintaine, and sticke thereunto; least answering him to day, he himselfe to morrow should condemne the very same that I disallow, and so my labour be lost. But I will once follow a wauering

Reed,

Reed, a mutable *Proteus*, a variable *Chameleon*, and take him as at this present I finde him; for that he ^{*}*affirmeth before the Lord, that except I doe make answer, I am not able to answer.*

present fits in mad men, for that we doe know them to be sodaine and not during.

Hee supposeth himselfe vnanswerable; and therefore he bids me battell. Truth is vnanswerable, but errors broached from an vnstable iudgement are confutable. If hee hold that I cannot answer for his truth sake, he in this is deceived; for how can he maintaine truth, that knoweth not what it is; with whom a *verily assured truth* is by and by a *verily assured falshood*: with whom that which is now as *cleare for truth as noone day*, is soone after *Egyptian darknesse*, and plainly *errour*, as is before shewed. *A corrupt tree bringeth forth euill fruit, it cannot bring forth good*: A false Prophet beware of, by his fruits thou shalt know him, iudge of his spirit by the fruits thereof, here in this Preface manifested, as they are set downe in his Booke.

^{*}In his Booke, Page 135.

See by these, his foolish confidence for the present in euery opinion. Mat. 7. 17. 18.

In the fore-front of his Booke hee quoteth nine Scriptures, which may be truly vnderstood, as the holy Ghost fore-warning vs, to take heede of him, and his wayes. It is he that saith, *Loe, here is Christ, loe there*: for he said; *Loe here is Christ in Protestancie*: nay after; *Loe, here is Christ in the reformed Churches*: nay, *Loe, Christ is there at Amsterdam in Brownisme*: and lastly, *Loe, now is Christ onely with him in Se-baptisme*. Hee is cloathed as a *Sheepe*, but as a *Wolfe* scattereth the *Lambes*. He it is, that climbeth into the *Sheepfold* another way, as none euer did, and therefore is a *Theefe and a Robber*: hee stealeth away the people to destroy them. He audaciously hath, by attempting to plant a Church, *transformed himselfe into the Apostle of Christ*: And thus by his pretending all holy duties to God, and a reformation of all corruptions in Churches, *Sathan is changed into an Angell of light*. For his applying of Mat. 24. 24. 25. to vs, it shewes as much his folly, as the other his blindness, that saw not these places as pregnant proofes brought out for him against himselfe.

What first he intendeth against vs out of Scripture, the same is altogether against himselfe.

Mat. 24. 23.

Mat. 7. 15.

Iohn. 10. 1. 10.

2. Cor. 11. 13.

The Booke it selfe in which he makes answer to mee,

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with his other Booke of differences among themselves set him out to the world: for therein hee doth shew much euill, farre from that grace which he pretendeth.

The intollerable pride of the man.

In the Epistle before his booke of Differences.

Page. 60. in his Answer.

Oh the Humilitie of this man!

His wilfull obstinacie in error.

Mr. Perkins upon the Creed. Mat. 23. 9.

First, A high Maister-sinne, *the Pride of heart*, in censuring all Churches after his conceiued opinions, in too boldly expounding Scriptures after his priuate iudging, in neglecting the witnesse of learned Diuines, and practise of the Godly, in reiecting by open proclamation the iudgement of all men and Churches, which he calleth, *The not holding of their Faith at any mans pleasure, or in respect of persons, and the not binding of themselves to walke according to other mens lines*: in daring to be like a *Iohn Baptist*, or an extraordinarie man, in his new and vnheard of attempts: in seclifying euery mans labour against him, or any mans iudgement crossing his opinions, as he of me saith, bringing in *Bezacs* iudgement, *Alas for you, this is borrowed stuffe*, (as if he scorned to take any mans aduise) and then reiecteth it thus: *It is starke nought, froth and chaffe, what hath Wheate* (so must his opinion be held) *to doe with chaffe*, as he esteemeth of *Bezacs* iudgement: and this his hie heart and proud spirit appeareth by these vsuall tearmes: *know you: understand you for your learning: know you for your humiliation*: thus he writeth often in his Answer, and also in a controuersie betweene him and M^r. *Clifton*: for they two are also out: and so M^r. *Robinson* stands singled from M^r. *Clifton*, and the rest with his company, all differing one from another. So, to auoide corruption, they haue fallen into Babel, an oppinionate confusion.

Secondly, *Wilfulness*, that followes the former; he contentiously maintaining any thing against an opponent, though also hee will renounce any former opinion to be in a new way, but yet of his owne minde; he defends, *that the spit whereon the meate for the Passeouer was rosted, was the Altar*, and withall *maketh the crosse whereon Christ dyed the Altar*: wherein he is a grosse Papist, and very absurd, and for his learning, let him know, that the Altar doth sanctifie the Offring. Now then, did the Spit sanctifie the Passeouer?

OR

or did the wooden Crosse sanctifie Christ? was not the altar *Iohn. 17. 19.* his God-head, by which he did sanctifie himself? *Priviledges and properties with him must be one without difference*, because they agree generally *in aliquo tercio*, they must therefore in special be one and the same; he that thinks otherwise must be derided of him: his much Logicke maketh his followers, I will not say himselfe, madde; as in his Booke of Differences is manifest. Yea, hee can allow *Barrowes* outrages, raylings and euill speeches, partly vnder the name of *Scripture phrases*, partly by the example of *Eliab* and *Esay*: and where the said *Barrow* out-rayeth from the Scripture phrase; forsooth, he supposeth, *he knoweth not what particular motion of the spirit guided him so to write*: what hope is there to reduce such spirits into the quiet way with other, or to bring them to confesse the errours and boysterous courses in themselves, when they will suppose Gods spirit to be the authour of such rayling, from such intemperate affections, and so distempered a brayne?

Thirdly, *A wretched* or rather a damned conceit of vs all, *His cursed Vn-* as we stand visibly here in this publicke state of our Church, *charitablenesse* what profession soeuer wee make, or practise wee per- forme.

To manifest this: as I set in my other Booke, page 70. 71. *Barrowes* censure of all sorts together vnto the view of all: So will I here doe *M^r. Smiths* iudgement of the Church of England, and all therein.

First, our Constitution (saith he) is Antichristian: pa. 132. *His Iudgement* and a reall Idoll. page 11. and so a greater and more abho- of our Consti- minable Idoll, then any Idoll that possibly can be in a true tution. Church.

Secondly, we in the constitution are Idolaters: page 12. What we be in for first, we haue (saith he) an Idoll which we doe worship, *his fond con-* that is, a false Christ, page 12. which he calleth a false head, *ceit.* a fantastical Christ of our owne deuising. page 87. Secondly, we haue many Idols, by or in which we worship Christ: first, a false Church: secondly, a false standing: thirdly, a false Ministerie: fourthly, an Idoll Temple: fifthly, the Service

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Seruite Booke: sixtly, all Ecclesiasticall Officers & Courts, Parishes, Holy-dayes, Crosse, Surples, Priests and Deacons: so many Idols (saith hee) haue wee. Page 12. with Page 106.

His censure of the People.

Thirdly, all the People are false matter of a Church, Page 88. the most part being the seede of the Serpent: Page 87. that hee cannot say visibly, certainly, and particularly, that any one hath faith or feare of God in the Churches of England: Page 108. and that wee our selues cannot proue to them certainly that wee feare G. O. D. Page 110.

What he thinks of our Assemblies.

Fourthly, all our Assemblies are false Churches, and without: Page 23. 83. monstrous bodyes, knit together by the spirit of Antichrist, and the spirit of Sathan, vnto the head Antichrist: Page 87. remaine in the gulf of Antichristianisme: Page 84. they are not gathered together by Baptisme into the new Testament of Christ: they haue a false Mediator. Page 117.

His estimation of our Profession.

Fiftly, our Profession is not the true Faith of Christ simply: Page 85. but the faith of Bishops, or Church of England: Page 117. and wee make profession of a false Mediator.

Faith.

Sixtly, our Faith is false, deuised and stinted. Page 85.

Couenant.

Seauently, our Couenant with God is a false Couenant. Page 85.

Communion.

Eightly, our Communion Antichristian: Page 132. and therefore he liketh not that they should be accounted brethren by vs; and saith, he detests our Church, hath in abomination our brother-hood, vtterly dislikes the brotherhood of the forwardest Preachers, and Professors, and rejects the fraternitie of such as be of vs extraordinarily, the rest he abiureth, Page 26. and abhorreth to call vs Saints. Page 34.

Worship.

Ninthly, our Worship false, Page 83. a literall stinted Booke-worship, flat Iudaisme. Page 105.

Sacraments.

Tenthly, our Baptisme and Sacraments false. Page 85. and 116.

Eleuenthy,

Eleauenthly, our Ministers they are as truly in qualitie Antichristian Ministers, as the Romish be: Page, 81. & 46. false Ministers. page. 83. They be Antichristian conuenced Heretickes: page 109. they conuert none to the true visible faith, taught in the new Testament of Christ: page 94. but peruert men from it, page 81. to a false repentance, false Faith, false Church, false Ministerie, false Worship, false Gouvernement: Page 116. they teach a false Mediatour: Page 117. they baptise not into the New Testament of Christ indefinitely and simply, but respectiue and indefinitely into the faith and doctrine which is taught in their stinted booke of Articles: Page 85. that they doe challenge at the hands of them that are Infidels and vnbeleeuers tithes and offerings. Page 120. He saith, hee dare in the true feare of the Lord, call the best of vs all, a spirituall Theefe and a robber: yea, a Wolfe that commeth to kill, rob and to destroy. Page 101. And to conclude, that wee are the instruments of Sathan, sent by the Lord in his wrath, to keepe the people in bondage, from the obedience of the Faith, taught in the new testament: Page 95.

What account
he maketh of
our Ministers.

Twelfthly, touching our whole Church; that Christ is not our King, Page 86. nor our Priest, nor our Prophet, page. 87. that it denyeth all Christ offices: Page 87. that in a manner it hath reiected the whole doctrine of Christs kingdome: Page 91. that it is an Idoll: Page 106. a false Church, Page 106. Babilon, Egypt, Sodome, where the Lords people are held captiues, and that the hauing of the Word, Sacraments and conuersion is, but as the theefe hath the true mans purse: and as the false Church of *Ieroboams* had, and as the Samaritanes, the Edomites, Moabites, Ammonites, and the Ismaelites, had Circumcision, and the Sacrifices by vsurpation: Page 26. That the Faith, Repentance, and Covenant of it is false, our Church false, the Ministerie of it false, the Worship false, the Baptisme false, the Lords Supper false, all false. Page 116. That the difference betweene vs and them, is more then betweene vs and the Papiſts. Page 134. And lastly, that our Law doth not establiſh, the

Of our whole
Church,

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Prelates and Ministers doe not teach, the Church of England doth not professe, the Baptiser doth not intend, the Parents and Susceptors doe not consent to, and the Seruice-booke doth not mention the Faith of Christ simply, but the Faith of Bishops, or Church of England.

His peruerse-
nesse of Spirit.

Strange expo-
sitions of
Scripture.

Cauils.

My Booke
Page 98.

Fourthly, *Pernersenesse of minde*, and an ouerthwarting spirit to crosse the truth, and that diuers waies.

First, by strange and vnheard of expositions, as *Mat. 24. 24.* false Christs must be false Churches, to maintaine his opinion that our Church is an Idoll: because (saith hee) a false Church is a false Christ: So *Iohn 10. 3.* The Porter must be the Church, to crosse in vs the worke of Gods spirit. So hee expounds many things in the Old Testament to ouerthrow this truth, that the visible Church is visible of a mixt company against the truth.

Secondly, by Cauils: as *Heb. 13. 17.* being obiected to proue that the Church is to obay her Pastours, and not the Pastours her: hee answeres like a Cauiller thus; *The Church must not yeeld to the voyce of the Elders in euery thing that they list*, Page 65. which no man affirmeth. Obiecting the *1. Cor. 5. 3.* For Saint *Paul*s Apostolicall authoritie, which was more then a Church, and more then all the Presbyterie in giuing the incestuous man to Sathan: and also, *2. Cor. 2. 6.* to proue that all did not proceed against him in rebukes: hee auerteth the Readers vnderstanding from what I say, by cauilling and his idle imagination, and affirmeth that I say, *tell the Church*, is sometime, *tell the Elders*: againe, *tell Saint Paul*, and the Lord Bishop, that one while I say, the Elders did excommunicate, and another while Saint *Paul* like a Lord Bishoppe in his Court: whether I doe so crosse my selfe (Reader) in this point, peruse my Booke, see the particulars, and the scope of alleadging the places, *1. Cor. 5. 3.* and *2. Cor. 2. 6.* and out of his absurd dealing with mee, iudge his handling of Scriptures.

He would yet tell the Reader, what I did in my studie, when I wrote my sixth reason, what bookes were before me: that

that I was then in wrath and choller intraged, & so through ignorance knew not what I did. If there were no more but this, here is sufficient to set out the pride, the folly and lewdnesse of this mans spirit and purpose. *Pride*, in his so contemptible writing and speaking of another. *Folly*, in telling what I did in England, and more particularly what I did in my studie, in setting downe one reason in my Booke: whilst he in his study coined his new Baptisme, to set that stampe vpon his new conceits, and whilst he so playd the madling at Amsterdam. And *Lewdnesse*, in shamelesly publishing his tearmes of reproch, out of meere imagination to disgrace another: but here it is come to passe, that in what he would haue beene held wise, he hath shewed himselfe ridiculous, & by his folly exposed himselfe to laughter.

Thirdly, By idle and very friuolous distinctions: as a Minister doth conuert soules, not as a *Pastour*, but as a *Teacher*: as if a Pastour were not a Teacher, when he saith himselfe, they be one and the same office: here is absurditie and forgetfulnesse, or Vnstablenesse in iudgement.

^a Absurd and
and beastly
similies.

Fourthly, By most ridiculous absurd ^a similies, and one very beastly, by which he would set out our Church, from the mingled seed of an Horse and an Asse in generation, producing a third thing, but neither a true Horse, nor a true Asse: so is it (saith he) where good and bad persons are ioined together: he mentioneth this two or three times, *an Horse and an Asse, an Horse and an Asse*: some man (not I) might perhaps ^b stumble in reading, and by mistaking and contracting of *an Horse and an Asse*, call him hastily, a Horsene-Asse.

^b I acknow-
ledge him to
haue both
more wit, and
knowledge
then grace to
vse them.

But better is
Balaams Asse,
auoyding the
angels stroke,
and reproo-
uing her ma-
ster, then Ba-
laam himselve
cursing Gods
people.

Fiftly, By ^c craftily detaining from his Schollers, & from the veiw of the world, the labours of certaine Diuines opposing him and his conceits, touching the meere typicall cleanness in the old Testament. He reproveth others for not answering his priuate letter, before publication of his errors: but he can spread his heresie, and say nothing to the reasons against it, though he had them many moneths before he made this answer vnto me. Hee may pretend

^c Craftie dea-
ling.

desire to see his errors, and may professe his willingnes to disclaime them, but this truly sheweth to the contrary: for he writ vnder his answer to those Diuines, *If I erre, make me to vnderstand mine error, I lone the truth.* They made a large Reioynder, and writ in the end thus: *We are well assured that you doe erre, God make you able to see it, and preserve your soule from pride and obstinacie.* This their assurednesse from their Reioynder he keepeth secret, and yet holdeth obstinately his opinion, and publisheth also againe without a confutation of what they haue sayd. But marke his subscription: *If I erre, (saith he) make me to vnderstand mine error, I lone the truth:* but he saith not that then he will forsake his errorrs: the leauing out of this might tell them his minde, and that their labour was but lost on him, and so is mine; but I write not to satisfie his wilfulnesse, wherein I leaue him, till, God remoue him.

He holds opinions strange, absurd, erroneous, hereticall some, and Schismaticall many.

Mr. Smiths seuerall out-roads, and his difference of opinions in euery one of them.

In the separatists Schisme.

Sixtly, his iudgement in some things so strange, in some other things absurd; in other erronions, if not heriticall, yet Schismaticall: which of these, either all or but some, the Reader will lay vpon his iudgement for his conceits, I doe not diuine, but how iustly I haue thus written, his opinions now by him holden, & here set down doth declare. His opinions are to be considered of, as he begun, and so hath proceeded on hitherto. For the orderly setting downe of them.

„ First, As one disagreeing from vs, and all reformed
„ Churches, a *Johnsonean*, that is, one agreeing with those of
„ Mr. *Johnson* and Mr. *Ainsworths* Assemblie, by which dif-
„ cord from vs, and all other Churches, he became,

Mr. Smith, a *Brownificall Schismaticke.*

Who in this standing, held that our Church was a false Church, our Ministerie a false Ministry, and what other opinions els, which I lay to their charge; & Mr. *Ainsworth* maintaineth in his answer: and euery other opinion held by the Separatists, he embraced as the truths of God, as his letter shewes.

„ Secondly, As differing in some points from the Brow-
„ nists: for beside theirs, he added more of his owne, as in
all

all those things, where Mr. *Ainsworth*, in answering my „
Booke, doth leaue him to answere for himselfe, as none of „
theirs, by which his disagreement, he became,

M^r. Smith, a Separatistick Erronist.

Who herein held.

1. *That onely Saints, that is, a people forsaking all knowne* The opinions
sinnes, of which they may be conuicted, doing all the knowne for which Mr.
will of God, encreasing and abiding therein, are the onely mat- Ainsworth dis-
ter in a visibie Church. claimeth Mr.
Smith, as no

2. That the power of binding and loosing is given to the whole Church, yea to every one of them, and not to the principal members thereof.

3. That the sin of one man publicke and obstinately stood in, he being not reformed, nor cast out, doth so pollute the whole Congregation that none may communicate with the same, in any of the holy things of God, though that Church be rightly constituted, till the partie so offending be excommunicate.

4. That Baptisme here is not administred into the faith of Christ simply, but into the faith of the Bishops, and Church of England.

5. That our faith and repentance is a false faith and repentance.

6. That Ministers converting men to God, do it not as Pastours, but as teachers.

Thus Mr. *Smith* from the time of his first out-broke from vs, kept no full confort with them, to whom he seemed to conioyne, but was as a iarring string to marre their musicke, and to make it, by Gods prouidence, at the length vntunable, that others might not be intified with the seeming melodie thereof, to the vnskillfull care.

Thirdly, as one differing so farre from the *Separatists*, as he would haue no communion with them, by which hee became,

Mr. Smith *The Schismaticall Separatist.*

Who then held,

I *That the reading out of a booke is no part of spirituall worship, but the inuention of the mean of sinne.

²²
*In his Booke
of differences,
see the Con-
tents, & pages.
Pag. 4.

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2 That bookes and writings are in the nature of pictures or images, and therefore in the nature of Ceremonies, and so by consequent, the reading of a booke is ceremoniall: For as the Beast in the sacrifices of the old Testament was ceremoniall, so was the killing of the Beast ceremoniall.

Pag. 6.

3 That holy Scriptures are not to be retained as helpes before the eyes in time of Spirituall worship.

Pag. 6.

4 That it is unlawfull to haue the booke before the eyes in singing of a Psalm.

Pag. 24.

5 That the Presbyterie of the Church is uniforme, and that the triformed Presbyterie, consisting of three kindes, Pastours, Teachers, and Elders, is none of Gods ordinance, but Antichristian, and the image of the Beast.

Pag. 28. of the Church treasure.

6. That the contribution of such as be without, (if they will give any thing) must be separated from that which themselves give. Many things els in his Booke of differences are set downe, which he taught in this Schismaticall Separatisme.

Fourthly, As one falling to Anabaptisme, leauing all Churches for that way, and entering thereinto by baptizing of himselfe, whereby he is become,

Mr. Smith the *Anabaptisticall Se-baptist*.

The opinions at this present held of him (if he be not changed in this moneth, since his booke came ouer) may be gathered:

Partly by his strange Act, which sheweth:

First, That our Baptisme, and that of the Reformed Churches, yea, and the Baptisme of the Separatists is false Baptisme, because he was baptised againe.

Secondly, that true Baptisme was no where to be had lawfully: because he did baptise himselfe.

Thirdly, that in this case he might baptise himselfe, and so his Church be a pure Church, whence men may fetch true baptisme, but lawfully belike no where els. Wofull premises, miserable conclusion: errour and arrogancy voide of true charitie.

Partly, by his answer vnto me, wherein he teacheth these things.

1 That

A Preface touching Mr. Smith, and his Booke. 31

1 That most properly an Idol is contrary to any ordinance appointed by God in matter of religion. page 11.

2 That a falsely constituted Church is a reall politicall Idol. page 12.

3 That a falsely constituted Church, is a greater and more abominable Idol, then any Idoll that can possibly be in a true Church. page. 14.

What, a greater and more abomination, then the golden Calfe among the Israelites? or the abominable Idols which Salomon set vp for his strange viues?

4 That a false Ministerie, Worship, and Gouvernment may be in a true Church, but not a true Ministry, Worship and Gouvernment in a false Church. page. 14.

He sets out this by a Simile: A true man may haue a wodden leg, and an eye of glasse: so a true Church, a false Ministerie, Worship and Gouvernment. A wodden man cannot haue any truth of a man in him, but all in him is wodden; so a false Church can haue no thing true in it, page 15.

5 That a true Church is better then a true Worship, Ministerie and Gouvernment; and a false Church worse, then a false Worship, Ministerie and Gouvernment. page 15.

6 That the visible Church truly constituted is the onely kingdome of Christ. page 16. and such as be not of it are no subjects of Christs kingdome. page 15.

7 That the visible Church is not onely the outward Communion, but especially and chiefly the inward and spirituall fellowship, which the Saints haue with Christ, and one with another. page 21.

8 That true faith professed in the true Church, is not a thing inuisible, but visible and sensible. page 17.

9 That a man separated from false Churches, and professing the visible Faith of the true Church, may be yet of it, though for corruption he hold it unlawfull to ioyne vnto it: And that a man may be of a true constituted Church, and not of a particular constituted Church. page 17.

10 That hypocrites are no true members of the visible Church. page 28.

11 That such a one as may forsake all knowne sinne, doth all the knowne will of God, groweth in knowledge and grace, and continueth to the end, may be an Hypocrite, and before

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before the Lord be damned. Page 28.

12 *That Stephen was a true member of the visible church, but what Stephen was in the Lords counsell doth not appertaine vnto vs. page 29.*

13 *That in the constitution of the Iewish Church, there was not required true holinesse. pag. 30. The heresie of Seruetus that Hereticke.*

14 *That the worship of that Church began outward in the letter, and proceeded inwardly to the spirit: ours beginneth at the spirit, and proceedeth to the letter. page 31. Their reall or morall wickednesse did not pollute their visible Communion, but onely ceremoniall uncleannesse. page 30. The sonnes of Belial very wilde wicked men were visibly cleane, then typically, they might come to the holy things, and not pollute others. page 75. 74. Our morall and spirituall uncleannesse polluteth vs visibly. They sacrificed and worshipped to repentance; wee from repentance: their Worship was reconciliation and repentance to acceptation; but our Worship after repentance, reconciliation and acceptation. page 30.*

15 *That in the time of the Law, a Saint was a Typicall Saint; so an Hipocrite was a Typical Hypocrite, and a wicked man was a Typicall wicked man. page 30.*

16 *That the power of binding and loosing is giuen to Mary Magdalene and Cleophas, ioyntly with the rest of Christs Disciples, page 52. and by Disciples he understands euery brother. page 38.*

17 *That if the power of binding and loosing be not giuen to the whole Multitude, but to the principall members, then hee acknowledgeth the Church of Rome to be a true Church, and to haue a true Ministerie, and that what hee and his, with all the Separatists hold, is Schisme and Heresie. page 40.*

18 *That the acknowledging of our Ministers ordination, to be by the Romish Bishops, is a iustifying of Rome to be a true Church; their sacrificing Priest-hood a true Ministerie; Orders a true Sacrament; their Masse to be a true Propitiatorie Sacrifice for the quicke and the dead, &c. page 45.*

19 *That the twelue were not Apostles, before the holy Ghost*

Ghost descended upon them at Pentecost. Page. 55. 57.

20 *That it may be a question, whether the Church, the multitude, may not administer the Sacraments before there be officers among them. page 56.*

21 *That the Church, that is, the multitude, and not the Ministerie, is the true successor of the Apostles. page 57.*

22 *That Women and Youths may shew their dissent in the publike congregation in election of Officers, or in excommunication: and (hee saith) that sometime occasion may be, that the Church may consist onely of Women. page 63.*

23 *That in the old Testament, the Magistrates were the utmost meanes for reforming abuses, and if they neglected their duetie, the people were not to separate, but to depend upon the Lords redressing: but now the Saints are answerable to the Kings then, and haue the power Ecclesiasticall in their hands, to reforme the abuses in the Church. pa. 76. I hope that his poore* *This is against his Maiesties Supremacie.*
missled Schollers are not of this iudgement.

24 *That whosoever doth conuert any from Antichristianisme, and establisheth a people in the true faith, performeth that worke, eyther as a Minister of Antichrist, or as an Apostle, Prophet, Euangelist of Christ, or as a priuate man. pa. 98.*

25 *That the Heart is the spirituall booke of the New Testament. page 105.*

26 *That the letter was a type of the spirit. page 104.*

27 *That though we preach the true word, administer the true Sacraments, and pray true Prayer, these cannot be true Worship, offred up vnto God in a false church. page 106.*

28 *That he which is chosen by good and bad, is no true Minister: page 110. and yet that a mixt company may appoint one to preach the Word vnto them. page 111.*

29 *That among the Antichristian Papists and Heretiks, there is true conceined prayer, preaching and thanks-giving. pa. 103.*

30 *That literall stinted Booke-worship is flat Iudaisme. page 105. These interlaced opinions in his answere, scattered here and there occasionally, leauing the principals in controuersie, till I come to reply vpon his answere, I haue set downe, that this mans braine, a Smiths forge for casting new deuises and strange opinions, may be beholden, the ill vse of*

34 *A Preface touching Mr. Smith, and his Booke.*

his wit, and Sathans abusing of him, as his instrument, to carry away seely soules, God knowes whither: but vndoubtedly to ruine, except the Lords mercie preuen him; which I heartily desire, partly for his owne good, and also for the recouerie of poore Lambes scattered abroad, and taught still by him to wander and goe astray. But to proceede to more fruits of his spirit after the flesh.

Scuenthly, his prayeing and lauding of themselves, with dispraise of others: for he saith;

That their Faith is visible, Repentance visible, their Charitie visible, their Spirit visible, so their Baptisme, Preaching, Couenant and iudgement are visible, and so forth, page 118.

That they haue foyled the Oxford Doctors, Mr. Hilderham, Mr. Iacob, Mr. Bredwell, and Mr. Giffard, page 124.

That the Prelates and Church of England haue one Faith, the Puritanes and their faction another; and Christ (saith he) and They a third: thus he slanderously maketh a differing faith where it is not, and proudly affirmeth Christ onely to themselves, and scudeth others from him. page 116. If Christ be onely with them, and the faith of Christ, then onely in their assemblie, and to be of them is saluation, and not otherwise; can the proud Antichristian Church, or rather Sinagogue of Sathan claime more, and boast more loftily Lucifer-like? Weigh and giue iudgement.

A worthy fruit
of Brownisme:
Is this a spirit
of temperance,
or of fury?

Eightly, and lastly, his vilde abusive tearms, his rayling speeches, and lewd belying of me. He layeth to my charge, *deepe Hypocrisie, pretence of Zeale, Inconstancie, Apostacie, blasphemous Vncharitablenesse, horrible Impietie, Blasphemie, childish Ignorance and Folly, manstrous Fraud, abominable Dissembling, shamelesse Lying, Arrogancie, Pride, & Ambition in my carriage, boysterous and robustious Disposition, Peruerse- nesse of spirit. He telleth me of a bloody minde, that I hunt after their soules, that poyson is vnder my tongue, that I doe raise vp false expositions, wracke the text to support Heresie, thereby making the Scriptures a leaden Rule to my crooked conceits, and a nose of waxe to be wrung, which way my peruerse apprehension doth incline.*

He

He calleth me in a base contempt, a sworne slave to the Prelats, a pharisaicall hypocrite, in the indifferent iudgement of those that loue me best, a wrangler; he attacheth me before the Lord, as a deceiner of the people, to be a most ignorant shamelesse peruerter, and false Interpreter of the Scriptures, he tearmeth me an ignorant Slaunderer, or subtile aduersarie to doe them hurt, touching their liues. He saith I am strangely seduced by Sathan; he proclaimeth me (so he writes) to the whole Land, to be one of the most fearefull Apostates of the whole Nation, some few onely excepted: he saith, the Diuell is my father, and compareth me to a Dogge returned to his vomite, and a Swine to his wallowing in the mire. And then concludeth vpon me and others, that I am manifested by the Lord to be one, that hath fulfilled the measure of my iniquitie, & that such as haue bin enlightened with their way, & now doe quench it, shall grow from euill to worse, & shall haue Gods hand against them, so as euery one shall say, the Lord is auenged on you.

He speaketh against me most vntruely in priuate matters touching a greedie desire of liuings: wherein I appeale to euery honest heart that knoweth me, and to those that are acquainted with the instances he giueth. He saith, that I also approoued their way: and yet he knowes, that I gaue him certaine reasons against the same, which he sent backe without answer. For his expounding *Daniel*, and the Speech of *Naaman*, so against me, he sheweth neither feare to God-ward, nor loue to man. But to these by-matters in his Letter, haue I made answer at large: and before the printing of my former Booke, had I it ready, which yet I reserued to my selfe, as some know, thinking it to no purpose so to contend with him, and supposing he would not haue beene so shamelesse, as to set out to the world a priuate Letter of the priuate matters of such a nature, and lyes too. But saith he, I did first publish his Letter; this is vntrue: he hereby would saue his credit, and blame mee, to keepe himselfe from shame. My Answer to his *By-matter*, in his Letter, is fīue sheets of Paper, too much here to set downe, but if any be desirous to see it, I will not now (as afore) be

His Browni-
sticall spirit, a
Sathanicall
railing. His
Anabaptisti-
call Rhetorick.

36 *A Preface touching Mr. Smith, and his Booke.*

sparing of it. The matter of his Letter concerning his opinions I did publish, as by them better vnderstanding the Separatists errors, then before; which opinions I thought fit to make knowne, and so rather to obiekt against them, for more euidence of truth, than withall to make answer to priuate reasons for them, which might afterwards be disclaimed, till the defence of them came publike, as now it is.

In one place of his booke page 119 he accuseth me of a disgracefull and hatefull intendement towards them, in not publishing their opinion touching Magistrates, and therevpon blutthereth out a Proclamation of Loyaltie: saying, *that they and others are as faithfull, as the best Prelate of England, and that the more Pope-like they are, the more trayterous they will prooue vnto the ciuill Magistrate, and if they be let alone, they with the Pope at the length will take vpon them: Petrus dedit Petro, Petrus diadema Rodolpho: and cause the Emperour to hold the stirrop.* Thus can he not iustifie his owne innocencie herein, if so be he be innocent, but hee must needs wrongfully taxe others in a high degree of trayterous aspirings.

*As a Brownist, but what he doth now as an Anabaptist is to be in this point inquired into.

Sithen he hath called me to speak in this matter, I confesse in ciuill respect he *giueth to Princes all iust due: but I say, all that he hath said, giueth them no way, a cheiftie in causes Ecclesiastical, as a member of the Church, & therein ouer it next vnder Christ, which is the matter between him & me: and for this, Reader, examine his 23. position before mentioned, and thereby iudge to whom he giueth kingly power in causes Ecclesiasticall. If this bite, let him blame himselfe for barking. I wish his followers to consider this, to preuent the danger which must necessarily follow.

Thus haue I, Reader, as in a glasse, euen out of his owne workes and words, set before thee the spirit of Mr. Smith, not of malice, but of loue to the Seduced, to reduce them, to forewarne others of him, and if God wil, that he may see himselfe, if with patience he can but reade these things. His profession is to auoid all pollution, to flee all corruption, but his worke sheweth, that he vnderstands it of others, and

and still remaineth corrupt in himselfe. Let my former Booke be searched through, & see whether I so deale with him, so tearme him, so scorne him, so rayle on him, as hee here doth of me : if I doe not, then iudge of his pretended sanctitie, by such fruit of impietie. The Lord reduce him to a right way, and rebuke Sathan that seeketh to deuoure.

If I happily, Reader, by occasion slip now and then in this Reply: by any ouerthwart tearme, thou mayest blame me, but not much; thinkest thou not that I haue iust cause to be tart? He commendeth his sharpnesse to me as physicall, to vomit my choler, and to cast vp ill humours, so he saith : let it please him to take my tartnesse in words, vpon the like commendation, euen for some sharpe effectuall ingredients, to giue him a purge for his loathsome opinions, which make him sicke to death, that so hee may recouer health, and returne backe from *Se-baptisme* to *Brownisme*, from *Brownisme* to *Reformatisme*, and abide in *Protestancy*: and what if he be a religious *Conformitant*, must hee needs fall to *Papistrice*? God forbid.

Mr. *Smith*, let me turne my speech vnto you: remember your selfe, pittie your selfe in the Lord, if not your selfe, other poore and simple hearted Christians miscarrying in iudgement, vndone in their outward estates through you. Consider what discord is among you, how God in his iustice hath diuided you, that you are not of one heart among your selues, that you run on from all, to all, and yet hold with none: is not this extream singularity? but you glory in this your great weaknesse, you esteeme it your credit: Oh, let others iudge of you, & rest not in your good liking of your selfe. Thinke it as much credit to come againe to your old way, as you hold it credit to go on and on from one Sect to another, you well know not whither. If you intend first to see all religions (as a resolute traualer) all countryes, before you returne, it is another matter: yet I wish it otherwise, & you with vs before, if not til then, yet if then, though not before, we shall be glad to see it, and in the meane space pray for it. Now to the reply.



A CONIOYNT REPLY

both to M^r. *Ainsworth*, and to M^r. *Smiths* Answer
unto my Booke, called the Separatists Schisme.

The first Like-
lihood, that
the way of the
Separatists is
not good.

The first Probabilitie or Likelihood, that their way
of Separation is not good, nor to be approoued, *Is*
the noueltie thereof, differing from all the best
Reformed Churches in Christendome.



Why this Like-
lihood was
propounded.

His Booke of
differences and
Charecter.

N my former Booke, Page 21. *First*
I shew, why I made this my first Pro-
babilitie, whereto M^r. *Ainsworth*
saith nothing: he happily thought
my wordes idle, as his owne be, and
that I did runne into by-matter, when
he either doth not, or will not vn-
derstand me. This *Likelihood*, I set
downe to preuent, what I obserued, did endamage the
misleading of the people. M^r. *Smith* and others, yrge the
Reformation in other Churches, and lay that as a baite to
catch seely fishes, and went about to perswade the people,
that the way of the Separation, and other Churches refor-
mation was all one, which is vntrue. Which if it had so
beene, neuerthelesse the Separation from vs is not good.
First, saith M^r. *Smith*, now they be vnnaturall children for
their Separation, and their way also an Antichristian way.
Secondly, It is plaine that the Scripture teacheth no
Separation,

The first Probabilitie that their way is Noueltie. 39

Separation from a true Church, with condemnation of it, as a false Church. Thirdly, no example in Scripture giuen of any separating from true Churches for corruptions; but cyther for *grosse* Idolatrie, visible Pictures set vp to be worshipped, as among the Israelites; or for open blasphemie against Christs very Person.

Act. 19. 9.

Secondly, I shewed how their way was *Noueltie*, in differing not only from vs, but also from all reformed Churches, to set forth that singular difference was the drift of my whole booke, as also to shew that that singularitie is *Noueltie*: which scope, both these Answerers either not perceiving, or not regarding (albeit in the Epistle to the Reader, I admonished them of it,) they trifle in answering: Mr. *Ans.* *worth* also beating withall and hammering vpon his old staffe, which I purposely auoyded, to bring them to giue answer vnto the singularitie of their way, differing from other Churches as well as from ours, that so the *newnesse* of their way, might be of all discerned plainly.

How the Separatists way is noueltie.

The Scope of my former Booke.

They dare not set out their singular course by it selfe, but ouershadowes it with other

Thirdly, I proued that they *differed from the reformed churches: first, by not ioyning with them: secondly, by *Barrows* railing on their manner of government, and he also *approved herein by these *Brownists* now liuing: thirdly, I also adde the Excommunicating of such as goe but to heare sometime the Ministers of the reformed Churches, if they were so minded to continue. To this Mr. *Ans.* *worth* saith little: Mr. *Smith* (who deceiued the people with a pretending of agreement with Reformed Churches) nothing at all.

things to deceiue the simple.

They differ from all the reformed Churches.

Lastly, I concluded therefore this section from the first probabilitie, that it was both *Leuitie*, *dangerous*, and *proud* *Presumption* to entertaine that way so sodainly, as they doe which goe into it: the reasons of all three are set downe: of which these two Answerers speake not a word. If this be to Answer soundly, and thou Reader, so iudge, I do commend thee ouer to *Brownisme*, as one fitter to runne of affection, then guided by iudgement, to doe what thou doest with laudable discretion. These two Champions mocke at my

It is leuitie, dangerous and proud presumption, hastily to entertaine that way.

my likelihoods; but ere I conclude, they shall finde them of more moment, then to be laughed out of countenance, and hereby themselves caused to change colour with shame of their owne folly.

Page 153.

*A Reply to Mr. Ainsworths Answer to
this first Probabilitie.*

Answer.

HEe answeres, first, generally, and would ouerthrow all my likelihoods, and make them vnlikely, and he thus reasoneth:

If such likelihoods as these haue beene objected by the Papists, against the Church of England: and the Heathen enemies the like against the Church of Christ, with as much colour and truth, as now these same be objected against them, then are all the likelihoods unlikely.

But the former is true, to wit, the Papists and Heathen objecting the like likelihoods, the one against the Church of England; the other against the Church of Christ, and with as much colour and truth as these be objected against them. Therefore are all my likelihoods unlikely.

Reply.

The Latter part of the *Maior* followes not, except the likelihoods be all one: it is not enough to haue *such like*, but the same: for things not the same, but like, are not so euery way like, but that there is some difference to discern one from another, which difference may force a differing conclusion.

The *Minor* is most false, and set downe without any prooffe from him: In this he iustificieth the wicked words of Heathenish & of Antichristian enemies against the Church of Christ, against his Mother, to grace him and themselves for strength in error. Had the Heathen as much colour and truth, to condemne Christs Church, and the Papists vs of *Nonelise*, *Schisme*, &c. as we haue herein to condemne you? *Mr. Ainsworth* eyther bring good prooffe for this, else men will

will condemne you as foolish and forlorne, and that deservedly.

Secondy, he answeres particularly to the Likelihoode after his discoursing manner, and would free themselves from Noueltie.

First, because Kelison the Papist, would bring the Reformed Churches within the compasse of Noueltie, which they seeke to remoue by looking for antiquitie by the Scriptures. His first reason why their way is not Nouelty.

Belike he reasoneth thus; If we doe remoue the Papists imputation of Nouelties from vs by the Scriptures, prouing our antiquitie, then doe they the same also. This consequence rests yet to be proued by Mr. *Ainsworth*. Will it follow because we can free our selues from Noueltie against the Papists, (betweene whom and vs, is euident matters of difference plainly recorded in Scripture, and wherein we with the Reformed Churches, do accord fully against them) that therefore the Separatists can acquite themselves of Noueltie, whose conceits (wherein they differ from Reformed Churches, in this matter of Separation) are strange from the Scriptures, and vnheard of in Orthodoxall Churches? Let him defend the singularitie of their way from reformed Churches, and their owne so standing from Noueltie, and then doth he write to the purpose: but herein is hee and all of them mute; he thought belike that the very naming of Scriptures would manage their Separation, and fray the simple from condemning them of *Noueltie*. *Answer.* Though the Papists cannot iustly condemn vs of Noueltie, yet may wee condemn these Separatists of Noueltie.

Secondly, (saith he) If it be Noueltie to differ from the reformed churches, then the Church of England is to be blamed, because it differs in many things from them, &c. His second reason.

First, what is this to the purpose for clearing themselves? it seemeth this Answerer is content to be killed himselfe, so that he may runne an other thorow with the same sword. A guiltie party to accuse another of that whereof hee is faultie, saucth not his owne honestie, but he is still one and the same. *Answer.*

Secondly, I doe not meane, that to differ in some or moe things, any way from the reformed Churches, (as it seemeth

What differences make Noueltie.

Onely Schismatickes haue so separated themselves from churches, as these doe from vs.

he taketh my words) is matter of Noueltie, but *first*, such differences, as the word doth not warrant, neyther any Orthodoxall Churches haue euer practised, nor any approued Histories made mention of, in and from the Apostles times hitherto: but haue beene onely among Schismatickes, these differences are Noueltie: such are not our differences from the reformed Churches: but yours (Mr. *Ainsworth*.) Shew vs, what approued true Church of God euer vsed your course of Separation, from such Churches as you separate from, for the same causes: bring forth your Records and Stories of times for it: if you attempt it, you shall finde your selues of kinne to *Lucifer*, *Donatus*, *Andrius*, Schismaticks first, & afterwards Hereticks: if you boast of Scripture it's vaine boasting, for it helps you not; it approueth a Separation, but not your Separation vpon such grounds, as you forsake now all Churches for: If you haue faith in this point, and truth in you at all, quote any practicall place of example for Separation, and let the world see, if you be able to shew it, your separating from all Churches now, onely so, and no otherwise; if you cannot manifest this, cease to trouble Gods Churches with your Noueltie any longer. *Againe*, I vnderstand such differences, as vniustly cause the Authours thereof, to make a diuision from the Churches of God, to rend in sunder brother-hood from the true people of God. But such is not our differences with reformed Churches, for they doe acknowledge vs Brethren, & doe giue vs the right hand of fellowship, as a true Church of God with them, they account not vs eyther Antichristian, or false Churches, but wee heare them: and they vs, as occasion serues in the seuerall congregations.

In their Epistle to the Lord Archbishop. Septemb. 15. Anno. 1589. Letter. Mar. 8. Anno. 1591.

Yea, which is more, *Reuerend Beza*, and *Learned Sadler*, doe giue our chiefe Church Gouvernours honourable titles, and stile the Lord Archbishop of Canterburie thus: *To the most reuerend man and Father in Christ, the Lord Archbishop of Canterburie, Counsellor to the Queenes Maiestie, Primate of all England.* And *Beza* saith thus to him, *my Reuerend Lord*, and speaketh much to cleare him, and the whole

whole Church with him, of suspition of arrogancie, as hee calleth it, if they should account otherwise of them (he meanneth our Bishops) then their godlinesse, and dignitie, and mutuall brother-hood doth require, so farre off is that Church of Geneva, from making diuision from vs, for this cause for which the Separatists so much condemne vs.

In the conclusion of his answere to this first Probabilitie, His Answer. he blameth me for standing vpon the hard words which some of them haue vttered against the Presbiterie, and tels me, (if I had not a partiall and euill eye) I might haue seene many more hard, and reprochfull tearmes used by some of vs against the same, &c.

Still (marke Reader) that this Answerer doth not cleare Reply. himselfe, but accuseth vs to be guiltie with him, a miserable defence of himselfe: they are Nouelists, his defence is, so are we: they are Raylers, his defence is, we doe raile also. If he cleare himselfe thus, then belike he disputeth after this manner:

If the Church of England be in some things Nouelists, and See the vanitie
some of them doe giue hard words of the Presbiterie, and ac- of his owne
cuse vs to be Nouelists and Reprochers of the Presbiterie: reason.
then are we no Nouelists nor Reprochers of the Presbyterie.

But (saith he) in some things the Church of England are Nouelists: and some of them vse Rayling speeches against the Presbyterie.

Therefore are we no Nouelists, nor Railers of the Presbyterie.

Our Church vseth no rayling speeches against the Presbiterie, but those of most eminent note among vs who haue written against it, vse reuerend speeches of the chiefe supporters thereof, and if any particular persons of our Church haue beene ouer sharpe in their inuectiues against the Presbyterians, I am not to iustifie euery particular mans proceeding herein.

I acknowledge Reprochfull tearmes become none, the diuell may not be rayled vpon: and therefore M^r. Barrowes out-rage herein is detestable, though you cannot finde him

worthy of reproofe : and yet doth he raile vpon the Presbyterians. You approoue the Reformed Churches constitution, you will be also in it, pretend it to the simple, and yet rayle vpon them, and speake euill of that you allow, because euery way they square not to your Rule. Your weapon still stickes (Mr. *Answorth*) in your owne bowels: all you haue said, hath not pulled out of your sides yet my throwne dart of Probabilitie, that your way is Noueltie.

Page 125.

*A Reply to Mr. Smiths Answer to
this first Likelihood.*

THIS man in his answer to them, frameth formes of my supposed Reasoning, onely to make my Likelihood (to the simple Reader) friuolous, but he neither frameth my Arguments right, neither ouerthroweth them, whilst he would shew in me folly, he very much therein befooleth himselfe. He frameth my first Likelihood thus:

Answer.

Noueltie is not the truth: the Separation is Noueltie. Ergo not the truth.

Reply.

He taketh the *Maior* for granted, as he may well, for all diuine truth is Antiquitie: though for the manifestation of some particulars thereof it may seeme to be new.

The *Minor* he would denie, for that I might so condemne (saith he) *Luther* and *Caluins* opinions, because they were new, and so commend Poperie, which had a thousand yeeres prescription against *Caluin*.

But his consequence followes not, and it is also vntrue which he saith, that *Caluins* opinions were new. For Histories shew, that the Protestants opinions haue beene maintained from time to time against the Papists, till *Luthers* dayes, and the prescription of a thousand yeeres, were onely the darke time of Antichristianisme, overshadowing the cleare light of *Caluins*, or rather Gods truth, which shone in the Churches Apostolicall, and in the times after, till Antichrist arose and preuailed.

Againc

Againe he erreth; *First*, in making *new opinions* & *Novelties* all one, when Opinions may be called new, in respect either of late manifestation, or recalling of them againe to minde, which were vtterly forgotten, and yet be auncient truths: but *Noveltie* is neuer truth, as euer contrary to true Antiquitie.

New, and Noveltie, are not one.

Secondly, by supposing that I take *Noveltie* to be the publishing of true opinions a fresh, after they haue some long time been hid, which is far from my thought. But *Noveltie* is that, which is contrary to the truth, and true Antiquitie, where and whensoever it be set abroach: and this I affirme their way to be, and thus I frame the reason:

That which is contrarie to the truth and true Antiquitie, is Noveltie. But the singular way of the Separatists, from all the Churches, is contrary to truth and true Antiquitie. And therefore it is Noveltie. The *Minor* will appeare to be true, if men will weed out their differing way from all Churches, and shew that way distinctly from the same, and try it by Scripture, and true Antiquities, they shall finde it not practised in, or by any true Church of God. And thus we see that his framed Reason is against himselfe, though hee made it against me, and to shew therein my simplicitie, which he saith he pitieth in mee. But in deed he frameth not my Reason aright, as every vnderstanding Reader shall iudge, which therefore I thus set downe: And let me see what both the former *Separatist*, and this strange *Se-bap- Se-baptist*, withall their best Associats, can say to the same.

The Separatists way is Noveltie.

Such a Noveltie diuised in diuine matters, as causeth a difference from all the best Reformed Churches in Christendome, is likely not to be the good way of God.

But the way of the Seperation, is such a Noveltie as causeth a difference from all the best Reformed Churches in Christendome.

And therefore the way is likely not to be the good way of God.

That it is a Likelihood cannot be denied. First, because Likely reasons New wayes from all Churches, are a probable coniecture that their way

of is Noveltie.

of affected singularity, & also contempt of other Churches, and therefore likely not to be good. Secondly, because the holy Scripture commendeth the good way of God, from the Antiquitie of it, to be the old way. *Ier. 6. 16. Deut. 32. 7.* And therefore a new course from all other, affords a likelihood against it not to be the good way. Thirdly, because the word commendeth to vs the custome of Gods Churches. *1. Cor. 11. 16.* and therefore it is a Likelihood, that a new way which ouerthrowes the Custome, and breaketh peace with all Gods Churches is not the good way. Can it be lesse than a Likelihood to be in a new differing way from all? The *Minor* is graunted of them, and proued here before, and in my other Booke against them. Is it not likely then that their way is not the good way of God?

Now Mr. *Smith*, pitie not me, but lament your owne instability and folly. Make hereafter your owne Arguments, let mee frame mine owne. Your labour shall be rewarded with small thanks at my hand. You offer mee a counterfeit weapon, and too blunt to cut: giue me leaue to make mine owne, I can set an edge vpon it to smite with, though you thinke farre otherwise. Be not too highly conceited of your selfe, yeeld to truth, and studie to be quiet, & endeouour as much to see your owne errors in running on, as you gaue your selfe to finde out corruptions whilst you were here: be indifferent, and we doubt not of your returne from your self, as some now be returned from you: blessed be God.

The second Likelihood.

The second Likelihood of the euil of their way.

The summe of that which is in my former

THeir way singled from all Churches agreeth so much with the Ancient Schismatickes, condemned in former ages, by holy and learned men.

This is set downe in my other Booke: and I shewed, first, what Ancient Schismatickes I meant: secondly, by way of preuention, I shewed the good things in those Schismatickes, by

by which they were not inferiour, to these now, in any commendable good in them. Thirdly, I noted wherein they were Schismaticks, not in their Heresies, the fruit of their Schisme, whereinto they after fell, but for separating themselves from true Churches, with condemnation for some corruptions, and holding themselves the onely pure Churches: So through pride, contention, and hatred of other men, without charitie, and meeknesse of spirit they, as these doe now, vpon the same causes, brake out from all Churches, and became Schismatickes. Herein haue I shewed that their Schisme did stand in my former Booke.

Book touching
this likelihood.
Page 24.

Reply to Mr. Ainsworths Answer to this.

Page 155.

THis Answerer, first saith, that I doe not name any agreement of them with the old Schismatickes, but that I doe onely quote Mr. Gifford in the margent to proue it. This Doctor cannot see the wood for the trees, this which I haue said may now shew it him. I cannot write against him a Booke, and finde him eyes too, to see into it. Was it his ignorance or carelesnesse, or both? hee despised my labour, and therefore he ouersaw, what others may see there plainly set downe. That which was first set downe by way of preuention, darkened his sight, that he beheld not the rest following, nor answered the first. Yet if he thinke that my reasons proue them no Schismatickes, or that the Ancient Schismatickes were not such, for the fore-named causes; let them, to cleare this point, set downe truely by the Word, *what is properly a Schisme in the Church: who are Schismatickes: wherein was the Schisme of former Schismatickes: & why the Ancient Churches did condemne Andius, Donatus, and others for Schismatickes.* Epiphanius doth speake otherwise much good of *Andius*, to be one vpriight in life, in faith, and full of zeale towards God, and yet held a Schismaticke.

So

Heref. 70.

Lib. 3.

So *Optatus*, speaking of Donatists, saith; wee beleue and teach the same things, we are baptised, and doe baptise after one sort; yet for diuiding themselues from other churches were Schismatickes: from whose iudgement I thus reason:

Who are
Schismatickes
by the iudge-
ment of an-
cient Churches.

Booke trans.
page 35.

Those, though otherwise neuer so godly, that separate from true Churches, like Nouatus and Lucifer, for a stricter course of discipline; like Donatus for some bad ones in the Church, as they supposed; like Andius for some lesser corruptions & abuses, they be Schismatickes. This is the iudgement of ancient Churches, for which see at large, *Morneus, de Ecclesia.*

But our late Separatists doe diuide themselues from vs vpon like grounds: for a more strickt discipline with Nouatus, and Lucifer; for that good and bad are mixed together, with Donatus; and from lesser corruptions among vs with Andius. Therefore are these also Schismatickes.

Zanch. lib. de
Ecclesia.

In Esai cap 2.
ver. 3 pag. 119.
120.

This is also learned *Zanchius* Iudgement, and Saint *Augustines* opinion is, that they who doe breake the bond of Fellowship are Schismatickes. *Zanchie* setteth downe what a Schisme is, where are Schismatickes, with the reasons they pretend, as iust causes of separation, and thus hee writeth:

*There is (saith he) a departing and falling away in Charitie, and the Symbols of Charitie, that is, in the receiuing of the Sacraments, partaking of publike Prayers, in the collection of the Almes of the Church, and other such like Ecclesiasticall exercises; to wit, when any man, albeit he doth agree with the rest of the Church of Christ, in the chiefe heads of Christian doctrine, neuerthelesse I know not for what light causes (saith hee) hee with-draweth himselfe from the rest of the Church, will not communicate with it in the Sacraments. Such are called (saith he) by a proper word, Schismatickes, and such a departure Schisme, as one should say, a cutting off, ἀπὸ τοῦ χιζέειν: for that they cut in sunder the vnitie of the Church, by this their departing, and as also, saith *Augustine*, under the colour of faith, they breake in sunder the bond of fellowship.*

What Schisme
is.

Page. 121. 122.
Five causes pre-
tended for Se-
paration by
Schismatickes.

The causes (saith hee) which Schismatickes pretend when they with-draw themselues from the communion of the Church, are five: Some difference in doctrine; varietie of Ceremonies and

and Rites; some vices of the Ministers; the more lewd life of them that live in the Church; and the comming of all sorts, hand over head, to the Supper of the Lord: all which he pro- ueth to be no lawfull causes to forsake a Church of Christ, from the page 122. to 133. And lest any should object the want of Ecclesiasticall discipline in a Church to be a suffi- cient cause to make a Separation, in Page 224. he saith:

Though Princes and Magistrates will not let Ecclesiasti- call discipline be restored into the Churches under them, yet may not we forsake that Church for that cause: Reade this worthy learned man: hee may giue any man, not wilfully fore-stalled, sufficient satisfaction; hee doth not onely giue barely his iudgement, but sets downe his reasons, and an- sweres obiections. For this see also *Caluins* iudgement in his *Institutions*. lib. 4. and on *Psal* 26.5.

Secondly, for Answer, Mr. *Answorth* saith, that this Likelihood is an obiection of the Papists; and looke what wee can say for our selues against the Papists in this Point, the same also will as well, if not better, cleare them against vs. Answer.

This Answerer saith of mee, page 163. that I make a Reply. woeful Obiection, and am rather to be pittied, then answered in my idle (as hee supposeth) Repetitions: for which, hee some two or three times taxeth mee, but by an vtter mistaking. Would not any thinke that hee should be free of that which hee condemneth in another? and yet what he iudgeth in me lamentable, in him is pittifully miserable. Hee is altogether idle in often objecting the Papists to vs, before, now here, and after in the next answer of his: and as friuolous, as idle. Is this a good Reason, the Papists hold vs Schismatickes, but falsely; therefore may not we account them Schismatickes, and that truely? The Reason is good (saith hee) for that they are not more truely condemned of vs for Schismatickes, then wee be so iudged by the Pa- pists: because our defence against the Papists, is the same for them against vs. How vaine is this mans imagination, to thinke that wee can say nothing for our departing from the.

I

the *Romish Synagogue* of Sathan, but that the same will cleare them as well, if not better, for separating from vs. A pittifull Doctor truly, that belieueth and teacheth his Schollers in this sort. But let him know, and all his associates, that wee forsake not the Church of Rome, for that they are not in a true Constitution, or for *externall Governement*, simply considered, or for some *light Ceremonies*, or for *set Prayer*, and for the *Church maintenance by Tithes*, or for *commixture* of bad with good, or for *defects* of a Church *not fundamentall*, or for *corruptions of a lesse nature*, as these men doe from vs, without all warrant from the word: Except they will with Mr. *Smith*, expound the old Testament after his phantasie, and so become *Anabaptists*.

We forsake not Rome for the same causes, for which the Separatists doe forsake vs.

Why we depart from the Church of Rome.

But we leaue (as the Leuites did the ten Tribes in *Ierobams* time) the Church of Rome: first, because the head of that Church, is the very *grand Antichrist*, the man of sin. Secondly, because it hath a *false word*, for Canon of faith; their forged vnwritten verities, and humane traditions, equalized with the holy Scriptures. Thirdly, because they haue not, neyther doe allow the *Word of God* so much as to be read in a *knowne tongue*, or to be had priuately so in the peoples hands. Fourthly, because they make *Ecclesiasticall Lawes*, and impose them as the diuine pleasure and will of God, vpon mens consciences, to be done, as true worship to God. Fifthly, because they haue many *false Sacraments*. Sixtly, because they do commit *grosse Idolatry* to stocks and stones, their worship is all in an vnknown tongue. Seauenthly, because they do teach most *damnable Heresies*, as necessarie doctrines of faith and saluation, of which see for many *Doctor Willets Sinopsis*, and for one and twentie specials in Mr. *Parkins Reformed Catholike*. Not one of these in our Church, but all of them, are detested in word and deed, as all of the *Diuell*, and his *grand Sonne*, the man of sinne, *Antichrist*, and are all euidently and plainly condemned of vs, as being against Gods word in the old and new Testament.

Now (Mr. *Ainsworth*) if these will as well, or better, cleare

cleare you from Schismaticall Separating from them, as they doe vs, in iust Separating from them, then must you prooue these selfe same to be in our Churches, for which you so depart from vs, els haue you in this your answer spoken very vnaduisedly, I might truly, say, most slanderously. If you attempt to make the seely Creatures misled by you, to beleue that either these or the like in equall Euill, is in our Church maintained and practised, thereby to maintaine your Separation, as lawfull from vs, as ours is from Rome, you are worthy of that which you deserue.

Mr. Ainsworth,
an intollerable
abuser of the
Church of
England, ex-
cept he can
prooue what
he saith.

Thirdly, and lastly in his Answer, as he foolishly would cleare himselfe from Schisme, by our Chuches departure from Rome: so would he make me a Schismaticke in the Church of England. He blameth me in his first *Fore-speech*, as one rather offensive to others, then defensive for our selues, and what is he (iudge Reader) in his Answer to these Probabilities? doth hee cleare himselfe from Schisme? or doth hee not onely rather seeke to make others as bad as himselfe? Hee is a miserable Physition, that would sucke out like corruption (if any such were) from others, as he and his are infected with all, to cure themselves. What, if our Church were in Schisme, and my selfe a Schismaticke? to finde vs out to be like himselfe, is hee and his the lesse sinfull? but the follie of such Reasoning in this Doctour is before discovered.

Touching the *Couenant pretended*, so he calleth it, because he vnderstandeth, that it was not for them: thus may I say: Mr. *Smith* taught, that a true Church should make a couenant with God, and when they fall, renew the same againe: he denied vs so to haue done, but I shewed the contrary. As *first*, that we had couenanted all of vs by Baptisme, when we were thereby receiued into the Church. This couenant, after we were come to yeares of discretion, and admitted to the other Sacrament, we did renew, and still so do, at that time, which is manifest from the order established in the Administration of the Lords Supper; wherein three things are performed. First, an Exhortation is made

We are a people in couenant with God, and haue renewed our couenant also.

The Booke of Common prayer setteth

downe an orderly and an Apostolicall proceeding to receiue the Lords Supper.

by the Minister, to the Congregation to repent of sinne, to bewaile their estate: if any haue done amisse in any thing, he forewarneth them not to come to that holy Table. Secondly, the Minister inuitheth the repentant, whose properties he setteth downe, and how they ought to come: Namely, first, with true and earnest Repentance towards God: secondly, with loue and Charitie towards their neighbours: thirdly, with an intent to lead a new life, following the commandements of Almighty God: & fourthly, with a purpose from thence forth to walke in his holy wayes. Thirdly after al this, the people freely do offer themselves and do make a generall Confession voluntarily, with one voyce & consent: in which, they first do confesse their sinne: secondly, craue pardon: thirdly professe amendment, with a desire to continue in well doing euer after; whence I thus Reason:

The reason framed to proue our Couenant renewed with God.

What is the renewing of the couenant.

The Churches which voluntarily, after admonition giuen, doe come, and make open confession of sin, craue pardon; promise amendment euer after: they doe visibly renew their couenant with God.

I say visibly, for who at that time can iudge the heart, but God alone? And what is the renewing of the Couenant with God, but this? viz. the acknowledgement of sinne after the offence committed, crauing of pardon, and promising amendment? the performance of the thing after, is the declaration of the truth thereof, which for the present is not scene.

But our Parish Churches, both haue done, and doe so, euen as often as they doe receiue the Lords Supper.

The Prooue of this is our common practise, set downe in the Common prayer Booke.

And therefore our Parish Churches, haue renewed their Couenant with God. And then these of the Separation for want of this, cannot condemne vs: as I did shew at the receiuing of the Sacrament, vpon the occasion afore named: and this is that couenant pretended, saith he, and not intended, say I, at all to further them; whatsoeuer some ignorantly,

rantly, other maliciously, haue imagined to the contrary. I expounded the words of the Booke, declared plainly our former practise, and our present purpose to be a Renuing of our couenant with God. Which Mr. *Smith* not perceiuing and denying, did take aduantage to leade away the people, which by the manifesting of this couenant with an earnest Exhortation thereupon, I endeououred to preuent, as it hath so rightly fallen out, since then :

Some will peraduenture obiect and say :

Obiection.

Obiection 1. That the Minister doth speake the words. *Answer.*

Answer. And so doe the people after the Minister, and doe say thereunto, Amen : which is a consent to what the Minister speakes; also the Minister is their mouth vnto God in Prayer, *Ezdr.* 9. as he is Gods mouth to them in Preaching.

Obiection 2. That is made in generall of all, & not in particular of euery one, with particular mention of their sins. *Obiection.*

Answer. 1. A generall Confession of a particular person is acceptable, as *Danids* was, then much more the generall Confession of a whole Congregation. 2. Let them shew an example of a whole Church together making particular Confession of the sinnes of particular persons, or any commandement so to doe in the Churches, in the re-nuing of their couenant with God. *Answer.*

Obiection. 3. Perhaps they will say, that all this is done in our Assemblies vpon a Booke. *Obiection.*

Answer. 1. The Minister reads vpon a Booke, but the people receiue his words by voice into their mindes, and from their inward apprehension giue consent to the Minister confessing, praying and promising for them, and they for themselues, by saying the words and answering Amen. 2. Though it be in part from a Booke, this maketh it not, either to be no Confession, Prayer, and Promise, or false, so it be with vnderstanding, agreable to the word of God, for the matter, and done from the heart. 3. To the people it is all one to heare their Minister pray from the Booke, as from his brayne. For it is the matter

agreeing to the words rightly conceaued, and in heart affected, which maketh the thing to be approoued of God, and not words vttered by the Ministers mouth, from either his owne inuention, or a Booke by the Churches appointment.

Obiection.

Obiection. 4. And lastly, If exception be taken but against this, because it's in part from a Booke:

Answer.

Then the thing is granted which now wee plead for: But a dispute riseth only about the manner of doing, which is not now the point in hand here, neither needed to be disputed vpon.

To conclude this with Mr. *Ainsworth*, his alledging of Canons, is as his and their quoting of Scriptures, brought out to condemne others, but proue directly against themselves. For Mr. *Ainsworth* and his Company separate themselves from the Communion of Saints: hee and they combine in a new brother-hood: hee and they account the Christians, who are conformable to the Doctrine, Government &c. of the Church of England, to be prophane and vnmeet to be ioyned with in Christian Profession, so doe not wee here that remaine with our Mother the Church of England.

A Reply to Mr. Smiths Answer to this second Likelihood or Probabilitie.

Mr. Smiths
answere, page
126.

MAfter *Smith* frameth my Argument thus: *They that in some things agree with ancient Heretiques and Schismatickes, are Heretiques and Schismatickes.*

The Seperatists do agree in some things with ancient Heretiques and Schismatickes. Therefore they are such, &c.

Reply.

Making this my reason: his answer is, that thus might he proue me an Heretique and Schismaticke, because Heretiques & Schismatics haue held the doctrine of the Dietie, Trinitie, the fall of Adam: in which things I doe with them agree.

And

And by this Argument may Mr. *Smith* proue himselfe a Jew, a Turke, a Papist, a Brownist, an Hereticke: for in some things hee agreeth with them all, and with Arrians and Familists his next neighbours in his Anabaptisme. The Argument hee reiects as vaine and light, and so doe I; if it be vaine as it is, let the vaine framer of it take it to himselfe, mine it is not. This second likelihood I thus forme: where- to let him answere.

They that differ from all the best Reformed Churches of Christ, and in that difference agree with, and walk in the steps of ancient Schismatickes, it is very likely they be Schismaticke.

But the Separatists differ from all the best reformed churches, and in that difference agree with, and walke in the steps of ancient Schismatickes. Ergo, it is very probable they of the Separation be Schismatickes. The first part needeth no prooffe: their so walking can be no lesse then a Probabilitie. The *Minor* is euident: first, that they differ from Reformed Churches, and secondly, in that Separation are agreeable to the Ancient Schismatickes, as is before declared in this Reply to Mr. *Answorth*: and therefore the Conclusion fol- lowes necessarily.

A likelihood framed into the forme of reasoning, to proue them probably to be Schismatickes.

The third Likelihood.

THey in so bad a manner defend their cause, as it can- not likely be the truth: first, by strange expositions, because they be so differing from the generall and constant opinions of Diuines both old and new. Secondly, by impertinent allegations, pulling and writhing the Text of Scriptures to their purposes, which in my former *booke, I haue shewed to be done foure manner of wayes, necessary to be obserued of such as would see their deceit in their allegations. Thirdly, by Sophisticall conclusions, deduct- ing vpon a false ground one thing out of another, inferring this

The third prob-
abilitie.

The summe of
that which is
in my former
Booke.

Page 25. 30.

*Page 26.

this thing vpon that thing: by which they lead the simple into a labyrinth, out of the which they cannot wind themselves, but runne farther into errors and Sects of Religion, from Brownisme to Anabaptisme, from this to Familisme; one Sect concluding for the grounds of another, as manifestly appeareth among them at this day.

Page 156.

*Reply to Mr. Ainsworths Answer to
this third Likelihood.*

*Mr. Ainsworths
idle Answer
vnworthy of
Answer.*

*See Osander
against Ana-
baptists.*

IF it were not to shew this mans folly, and to lay open to my owne people his vanitie, with the fallshood vsed in answering, I would cease to make Reply vnto him, but would let giddy heads runne, that would with such an answer be carryed away. In this Answer hee abuseth intollerbly the vnaduised Reader, that compareth not my Booke and his answer together. First, he changeth my Probabilitie in the Text, and takes the Marginall Note: see and read both. Secondly, he passeth ouer my three proofes of the Likelihood; the Exposition of the first Proofoe, the second wholly, and the third; also the foure waies plainly laid downe, shewing how they doe abuse the Scripture: of which not one word, but he snatcheth at two Instances giuen. Reader, I pray thee read, obserue well and iudge. In his Answer he is as idle, as deceitfull in his ouer-skipping of my reasons. First, saith he, I walke in the Papists steps, which is idly repeated of him now three times. It seemes this man thinkes euery thing to be hatefull and to be auoyded, which the Papists doe, we may not eate, weare clothes, wee may not reason in that forme, and also vse those Arguments truly, which the Papists vse Sophistically and fallcely. Hee is much beholden to the Papists, for I see not how he could haue made answer to my Likelihoods but for them. If it be ill for vs to vse Papists arguments, why doe they the arguments of the Anabaptists. I say they vse strange expositions,

expositions, which also I haue declared in my former booke, to be such as are contrary to the generall and constant opinions of Diuines, Orthodoxall Writers, such as the Church of God neuer receiued: the instances I omitted, but shewed that they were confuted by many vnder hand writing, and were in the hands of M^r. *Smith*, whom I expected should haue beene the first Answerer to my Booke. Besides this Answerer and his Fellow, is by one challenged for this point, and twentie Positions set downe, which are in some of their hands, this I auouch in my Booke; besides Doctor *Allysons* booke against them. To all hee answeres, that those to whom their expositions seeme strange, are (saith hee) *themselves strangers from God*: Alluding to Eph. 2. 12. as it seemeth: whether so or noe, this is an accursed proud speech. It is most vncharitable so to censure all, not approving their expositions: it is high arrogancy to appropriate such singularity to themselves in expounding, as who so hold them strange, are strangers from God, that is, without the true God, without Christ, hopelesse of heauen; for such are strangers from God. Hee leaueth to the Godly wife, to discerne of their expositions; and so doe I his Answer here, except he meane by his *Godly wife*, such as be of his owne stampe, as I suspect.

Who are
strangers from
God.

My instance giuen *Acts. 20. 21.* hee first Cauils at, suspecting my faithfull dealing in citing it truly, as one doth alledge it: but the place is a prooffe to an answer made to a question in a Catechisme of M^r. *Cliftons*; whom in pittie and loue to his person I was loth to name: and yet sorrowing for him, whom I truly and entirely loued in our way, as a man deuoted to God, and euery way worthy of loue, for his vnreprouable life and conuersation: I haue dealt truly with his labour herein, as the place with question and answer compared doth shew. Let this vncharitable Answerer suspect and suppose what he pleaseth.

Secondly, he fals from the matter into a by-point, and would proue that wee, whom hee in contempt calls Priests, teach not all the truth of God in England, by our practise,

and by our Lawes and Canons. Hee findes fault with mee, but not vnderstanding me, for impertinent discourfes, but who doth roue now? I doe proue that they doe misalledge Scripture: he takes occasion from the Scripture to tell vs that we teach not all the truth of God. When this is the question betweene vs, he shall receiue an answer from vs fully: this now shall suffice, I say that we doe teach all Gods truth knowne to vs, if he meane their conceits, wee doe not teach them, we approue not them for truths.

Thirdly, hee runneth vpon vs for misalledging Scripture, by which, as is shewed before in another case, hee respecteth not to grant themselues abusers of Scripture, so that they may haue companions in euill. Hee referres the Reader ouer in some other things, to the former Treatise, and so doe I, there to receiue his answer.

To the places by me brought forth in my Booke, page 82. which he cauls at in his booke, Page 167. I answered, that first, he confuteth them not, but doth *ask a question*, why hee may not misalledge Scripture out of the *Psal.* 106. 39. *Ierem.* 23. 15. 21. against vs, which are misalledged? to which I say hee may not: albeit I had mistaken any place, hee may not doe wickedly, because others doe ill. Peruer-ting of Scripture is great impietie against God: Is this a Doctor to aske such a question? Secondly, he changeth in the end my position, which he first rightly set downe, and for which the places were brought; I say wee are Gods people, and I proue it: first, because he hath giuen vs his word and wrought effectually by the same, and by that effectualnes of the word in conuerting, I say it is the voyce of the Sonne of God: for all which I quote *Psal.* 147. 19. 20. *Ier.* 23. 22. *Iohn.* 5. 25.

Now he would make the Reader belecue, that I say, *that England hath Gods word, because Israel had it*: and for this purpose doe bring these Scriptures. Is it not wofull, that the man will needes be blinde? Wilfulnesse deserues correction. If hee were so ignorant and seely as hee seemeth, hee should be more worthy pittie, then an answer. The other place

The former
Treatise is an
answere of his
to Mr. Spr.

Page 158.

We are Gods
people.

Page 157.

place which he would make answer vnto, is in 1. Peter 2.9. which I say is properly meant of the Church inuisible, as Doctor *Whittakers* vnderstands the first verse, and vrgeth it against *Bellarmino*, and saith it cannot be vnderstood of visible particular Churches. The Apostle writeth a Catholique Epistle to the dispersed Christians, of whose Election he was perswaded; he speaketh also of a Generation chosen, Elect, of a kingly Priest-hood, a holy Nation, a people set at libertie, such onely are those which are in Christ truly, and visible Churches are not such; experience sheweth, and the Scripture in all Ages, that the Apostle speaks thus vnto men professing Religion, the Reason, for that in charitie hee perswadeth himselfe that of all men, those which openly professe Christ, in a care to please him, are the likeliest to him, to be the Elect of God, & of the inuisible Church, & the rest in the visible church not so reformed, he hopeth well of, that they are the Elect before God, though not yet so manifest to men. All the Elect, holy, liuing stones, spiritual house, are inuisible, and not discernable to the Eie of the bodie, but Tytles belonging to the Catholique Church, as Doctor *Whittakers* saith, and onely seene by the Eie of Faith. If it were meant of the visible Church, then may the Elect vtterly perish; a holy Nation be prophane, people set at libertie, turne againe to bondage: yea, Christs bodie, which is the true spirituall House, a royall Priest-hood perish, contrarie to his word. Again, men are so called in respect of Christ their Head, and not in respect of their outward holinesse.

*Lib. de Eccles.
9. pr. pag. 80.
125.*

*1. Pet. 2.9. is
vnderstood of
the inuisible
Church.*

Now to his reasons why it is meant of the visible and sensible Church. First, because (saith he) the Apostle writ to the visible Christians.

I answer, it followes not by this Reason to be meant of the visible Church: for so he would conclude no mention at all in the Scripture of any Church inuisible, because all, All the Scripture was written to the visible Churches, and euery thing therein; yet not all therein spoken, spoken of it. It speakes of the Church Tryumphant, of heauen and

2. Answer.

Reply to the
place of Moses.
Exod. 19. 6.

3. Answer.
Reply.

1. *Pet. 2. 9.*

of hell, doth it speake therefore of the visible Church? This Reason is altogether without reason, let his wise Reader iudge. Saint *Paul* writeth *Ephes. 1. 4.* Hee hath chosen vs in him, before the foundation of the world; this was spoken to the visible Church: was it therefore meant of it, or rather of the Elect members supposed to be in it? If he say, of the visible Church then in *Ephesus*, it must needs then follow (which is contrary to the truth) that a people chosen in Christ before the foundation of the world may perish; *Ephesus* became no Church at length. Secondly, Because (saith he) *Moses* so spake to the Israelites: *Exod. 19. 6.* Where vnto I answer, first, againe as immediately before I haue said to his other reason: secondly, the place expounds it selfe to be meant of the inuisible Church, though spoken to the visible; it is with a condition of true hearing, and obeying the Lords voyce, verse 5. Now such as truly heare and doe Gods commandements, are onely the Elect, saith Doctor *Whittakers*, Lib. de Eccles. Pag. 80. towards the end: thirdly, these titles might be spoken of the Iewish Church typically; the high Priest was a type of Christ, and the people of the Church of Christ, it cannot be therefore said now so of particular visible Churches, though it was then so. Thirdly, for that saith he, the Apostle mentioneth their calling to that dignitie. But this end proueth that the Apostle doth meane the members of the inuisible Church, in the visible. He saith, they are a chosen generation and so forth: this is his charitie, but he doth not say, *that they shew forth the vertues of Christ, but that they should shew the same forth.* Declaring the end of Christs calling, and withall, giuing them a token, to know who they be indeed that are called effectually, and are of the chosen Generation, royall Priest-hood, and holy Nation: not all that are called are Elect, not all in the visible Church, are of the inuisible, but onely such as truly *shew forth* the holy vertues of Christ our Sauour.

Now whether this place appertaine properly to the inuisible Church or no, though spoken to the visible in charitie,

charitie, I leaue it to euery sound Diuine to iudge. He puts it ouer to euery member of the visible Church to iudge: this man (it may seeme) supposeth euery true member of the Church able to iudge of that wherein hee himselfe is greatly mistaken: great humilitie in esteeming well of other mens good parts, but great feelinesse with all.

Doctor *Ainsworth* is answered in a word; in their Iudgement, his labour is vnworthy a Doctor of Diuinitie, saith he, and so haue they thought best to passe him ouer: good cause why, if they could they would haue made answer to him. His course is a death to their cause; he puls off their vizard, shewes of Scripture, the abuse whereof by them is intollerable. See *Ainsworth*, Page 116. 124.

If they would but explaine their Scriptures, and shew how thence doe arise their singular opinions, no more need to be required of any vnderstanding Reader to discry the false-hood of their way, and vaine (if not impious) shews of Scripture. which they will muster in the margent, if they allude but to the phrased in Scripture. See the places alledged by them in the Preface to the Reader, in their Booke to his Maiestie. Page 6. 7. marke the matter, and the Scriptures, and see how little they accord. This I professe for my selfe, that there impertinent allegations of Scripture wrought in me a iust suspicion of personall ill entents, and after by due tryall a reiection of their cause, as the forgeries of their owne heart, which by abuse of Gods most holy word, they would make him Author off.

*Reply to Mr. Smiths Answer to the
third Probabilitie.*

Pag. 126.

HIS Answer is onely a framing of what I say into this Sillogisme. *That is not the truth, the teachers and professors whereof sometimes doe giue strange Expositions,* This is not my reason.

and thereby doe wrest the Scriptures.

But the teachers and professors of the Separation, doe strangely expound and wrest the holy Scriptures:

Therefore the Separation is not the truth.

Reply.

He that deuifeth an Argument of his owne, in stead of what another maketh, if thereby he would ouerthrow an Aduersarie, hee is much conceited of himselfe, that any thing may passe from him as currant, or he iudgeth him whom hee opposeth, to be exceeding simple. What Mr. Smith thinketh of himselfe, or of me, I let passe. But my reason from the third Likelihood, is thus framed.

The way which is defended by the teachers and professors thereof with strange Expositions, impertinent allegations, and Sophisticall conclusions, is likely not to be the truth.

I vnderstand not *sometime*, as he saith in his proposition, but *usually*, if not alwayes, whether it be of ignorance, or wilfulnesse I dispute not; it is probable, that such a way, being also a singular way differing from all, is not the good way of God, and the way of truth. *But the way of the Separation is defended by teachers and professors thereof, with strange Expositions, impertinent allegations, and Sophisticall conclusions.*

By the way of Separation, I meane not any truth which they hold with vs, or with Reformed Churches, but onely that, wherein they doe walke apart from all Churches of God in the world, as *Schismatickes*, and in the *Brownisme* which they maintaine so as is aforesaid.

Therefore the way of the Separation is likely not to be the truth, and good way of God.

The Separatists foure wayes principally do abuse Scripture: See my former Booke, Page 26, 28.

The *Minor*, I haue partly shewed to be true in my former Booke, by setting downe foure seuerall wayes of their abuse of Scripture, to vphold their cause: by which (as generall Rules) the particular places may be tryed: partly in this Booke, in giuing answer to seuerall places alledged falsely, by Mr. *Ainsworth*, in defence of his way: If Mr. *Ainsworth* require speciall instances, I referre him ouer; first to Doctor *Allison*, who handleth this very point, and onely this,

this, in a good bigge booke, it is not yet answered, and therefore he herein shall saue me labour. Then to M^r. *Smith* himselfe, who expoundeth the places brought by M^r. *Ainsworth* & his companie, to maintaine their *threefold Presbiterie*, otherwise then they do, & condemneth them as false. Also to M^r. *Bradshaws* challenge, which is not yet publikely by them set forth, if they could answer him in this, they be not sparing of their labour. Lastly, I set him ouer to the places by him alledged, and of me answered in this booke afterwards.

If M^r. *Smith* doe require (as hee doth) that I produce particular places, I referre him ouer to answer M^r. *Johnsons* company, condemning him in their iudgement, as an Hereticke, for the opinions which he holdeth by Sophistrie, and abuse of Scriptures: So also I will him to looke vnto the Reioynder of diuers Ministers, who haue shewed him his false exposition vpon *Math. 23. 2. 3.* and many other out of the New and Old Testament: to all which he hath made no answer, that we know of; I may therefore saue my paines, either to adde more, or repeate what others say, sithen they be not answered.

The fourth Likelihood.

They haue not the approbation of any of the Reformed Churches for their course.

They published their Confession but not openly by the Reformed Churches allowed: They write to learned *Iunius*, but hee allowed not of their so proceeding, and though they remaine as tollerated, yet are they not in their way by them maintayned.

The summe of
my former
Booke.
Page 30.

Page 158. 159.

 Reply to Mr. Ainsworths Answer to
 this fourth Likelihood.

Reply.
 A true Church
 can iudge of a
 true Church.

See Page 125.

Hee passeth by the prooffe of my Likelihood, which is, that it is a propertie of the Church of God, to be able to discerne of a true Church: els none can. The prooffe of this Mr. *Ainsworth* acknowledgeth, for he saith; *that men endued with Gods spirit, can discerne the Church, 1. Cor. 2. 15.* Now all the Churches beyond the Seas acknowledge vs for true Churches, but allow not of them so standing: it is likely then we be in the true Churches, and they in a Schisme, forsaking vs as false Churches. For this see more in my booke, Page 177. lightly passed ouer by this Answerer, and his fellow helpers.

His reasons giuen to refell my Likelihood are none at all: yet what he saith let vs see.

1. Answer.

Reply.

First, hee maketh this Likelihood much like the first, and so supposing the first to be answered, he concludes this to be answered also. But they be nothing like, neither as thou maist see (Reader) hath hee answered the first, and so this remaineth vnanswered.

2. Answer.

Reply.

Secondly, he saith, that this is a maine proppe to vphold our Church of England, and that we loue to make flesh our Arme. Hee is wicked in imputing such an idolatrous affection to the Church of Christ, contrary to our doctrines in writing, and daily preaching. Neither make we it a maine proppe; it is denyed plainly in my booke, Page 177. And in this place I account it but a likelihood, or probable conjecture: what an ill spirit is this man led with, who will needs make vs belieue we hold that which plainly by word, writing and practise we disclaime.

3. Answer.

Reply.

Thirdly, he refers his Reader ouer to his Answer in his former Treatise, and so doe I, to expect thereto a Reply: if he had dealt particularly with me, I would haue answered him.

him in particular: other mens labours, best vnderstood of themselves, I leaue to themselves; not that I cannot make answer to what he there saith, but I know the party with whom he dealeth, is euery way sufficient to encounter a greater Adversarie then this Answerer, though he help himselfe with all the power he can with his confederates. Againe, he refers men ouer to *Iunius* Letters. so doe I: for they be Letters published to their disgrace, if they were capeable to apprehend shame. Lastly, he puts me ouer to the Church of England, because we there say, that the truth of the Gospel of Iesus Christ, dependeth not vpon counsels; nor as *S. Paul* saith, vpon the iudgement of mortall creatures. This is true, it is worthy to be acknowledged: but it is nothing to this our purpose in hand. The Apostle speaketh of the truth of the Gospel it selfe: wee here of a Church professing the Gospel there, whether the Gospel depend on mans authoritie: here, whether it be not a probable coniecture and likelihood, that the Church is a true Church, which the best Reformed doe acknowledge so, and that particular persons opposing all their iudgements therein, be not in a Schisme by so departing with condemnation.

4. Answer.

Reply.

5. Answer.

Reply.

*Reply to Mr. Smiths Answer to this
fourth Likelihood.*

Page 126. 127.

AS before, so first here he frameth a reason of his owne head, making his disciples belecue the same to be mine, his Argument is thus set downe:

They that are not approued, by the Reformed Churches haue not the truth.

But the Separation is not approued by the Reformed Churches.

Therefore the Separation is not the truth.

Next he giueth an Answer thereunto. First, to the Minor denying it, by prouing that the Reformed Churches

That is not my reason neither, but he abuseth me, and playeth with his owne shadow.

doe approue of their Separation. But the reason brought to proue it, is not sufficient: which is, because the Vniuersities and *Uniu* have not disallowed, but being silent, haue consented to them. It seemeth that he thus reasoneth:

Mr. Smiths
weake reason,
to proue them-
selues to be al-
lowed of the
Reformed
Churches.

Whofoener doe passe ouer with silence mens published writings, wherein they haue been desired to shew their iudgement, they consent and allow of such writings.

This is seely and weake: Men may keepe silence, not for that they approue, but disallow the matter propounded, which sufficiently doth condemne it selfe: and for that they see the Publishers to be men of a contentious spirit, and will not be satisfied, neither will see what is amisse, though it be shewed vnto them. And this is the cause of many mens silence in this matter among vs, and why not the cause also in others.

But the vniuersities of the Reformed Churches passe ouer with silence the published writings of the Separatists, wherein they haue beene desired to shew their iudgement.

And therefore they consent and allow of their writings.

Reply.

By Mr. Smiths
owne Argu-
ment, the
Scripture doth
approue the
Baptisme of
Infants.

Many reasons
summed toge-
ther for Bap-
tisme of In-
fants.

A suspicious cause, which can get no better approbation of so many famous Churches, and learned men, but bare silence for consent. A meere coniecturall approbation from fanlic, because the Vniuersities be silent, yet some Churches speake & shew their dislike: let Amsterdam it selfe witnesse this against them. If it be a good reason to conclude a consent where the matter is with Silence passed ouer, I demaund of Mr. Smith, why hee disalloweth the Baptisme of children, sithen by this his reason, the holy Ghost consenteth vnto it? if with all he consider the generall commandement for baptising all, Christs allowing of children to come vnto him, the Circumcising of Infants vnder the Law, the Analogie and proportion of one with the other, the largenelle of the Couenant to the Father and his seed, as to *Abraham* and *Isaac* after the promise, so to the beleeuing Christian Father, and to his childe after the promise: As Faith in *Abraham* begate *Isaac* his childe, after the power of the word of Promise to be a visible member

member of Gods Church : so Faith in a Christian Father begetteth a childe, after the power of the word of Promise, to be now a visible member of Christs Church : *Isaac* was not the seed by naturall Generation, but *Ismael*, hee was of the word of Promise; so *Jacob*, and such as came of him, were accounted the children of Promise, because he was promised, and *Abraham* beleeued against Nature and reason of hope, and so had him. Adde hereto, that the grace vnder the Gospel extendeth it selfe as far and to as many, as Gods fauour did vnder the law. If therefore a childe was by the parents faith, in the couenant vnder the Law, much more the children of Beleeuers now vnder the Gospel. Examples there be of whole families baptised, & the Scriptures doe not disallow Infants; Children of beleeuing Parents are holy by their parents Faith : yea, God hath out of the mouth of Babes and sucklings made perfect his praise : *Danid* hoped in God hanging vpon his mothers breasts : *Iohn Baptist* beleeued, and leapt in his mothers wombe for ioy. If children then be holy, if they may beleeue, if leape for ioy, if laude and praise God, if they be in the Couenant, if God be their God, and all Hystories shew it to be the Churches practise to baptise Infants, & not any mans inuentions, can Mr. *Smith* iustly condemne it? If the Scripture be silent in it, God alloweth and consents vnto it, by his owne reason, whereby he condemneth himselfe in that he alloweth.

Secondly, he answereth to the *Maior*, to wit thus. They that though they be not approued by the Reformed Churches, and haue not the truth in their iudgement : yet he supposeth, first, that they may haue the truth, though no church approue of them : and secondly; that they may haue the allowance of Gods Churches, planted by the Apostles, though not the approbation of the Church now : and thus they sooth vp themselues with suppositions, to be wiser then all Churches, to know more of the Apostolicall Churches then any, or els to haue more conscience to follow them then all: one of these they must needs imagine

The Separatists regard not the iudgement of any Church.

68 *Reply to Mr. Ainsworths & Mr. Smiths Answer*
to be in them, if they chose either, it is pride and folly. Lastly, he telleth me that the Reformed Churches doe vtterly disallow our Church, in regard (saith he) of the Prelacie. He may in this be answered, first, with his owne answer to vs, sufficient to turne his owne weapon vpon himselfe: but secondly, it is not true, he saith, as the Epistle of Beza and Sadeel, in the name of the whole Vniuersitie at Geneua, manifestly declareth, as elswhere is shewed. And thus much for his answer, and reason framed as he listed, which I renounce: this is my Argument:

The reason
from the
fourth Likeli-
hood.

Whom the Reformed Churches approue not of in their way, but allow rather what those deny, it is likely that such are not in the right way.

But the Reformed Churches approue not of the Separatists in their way: but allow vs for a true Church, which they deny. Therefore it is likely they are not in the right way.

It is a speciall propertie (as hath beene said) of the true Churches, to haue the Spirit of discerning who are true Churches, who are not: the Spirituall man discerneth all things; 1. Cor. 2. 15. Amongst these, *all things*, must be comprehended the knowledge of a true visible Church. For if all these Churches of God, cannot discerne a true Church, but so far should erre, as to approue the Church of England for a true Church and yet be none, and not allow of the Separatists who challenge so to be: & I say, approue vs for a true church, whom the Separatists condemn, how should a true Church be knowne, if a true Church (nay so many true Churches) can iudge no better of a true Church? If it be granted that the Churches haue this spirit of discerning, then as it is *likely* that we are Gods Church, because they approue of vs; So is it *likely*, that the Separatists way is not good, or that the Reformed Churches approue it not.

The fift Likelihood.

THe condemnation of their way by our owne Diuines, men of godly life and sound Doctrines, to wit, Doctor
Whittakers

Whittakers, Doctor Willet, Doctor Allison, M^r. Perkins, M^r. Smith M^r. Rogers, M^r. James, with many other: yea, M^r. Cartwright, and M^r. Fenner, condemned their way. In my former Booke I haue shewed their seuerall iudgements of these men. Page 31, 32.

*Reply to Mr. Ainsworths Answer to
this fift Likelihood.*

Page 159.

HIS answere to this Likelihood, containeth onely a shewing of the light estimation of these Diuines, and an vncharitable coniecture of me, how I would haue delt with Christ, if I then had been liuing: where he compareth them selues to Christ, and these reuerend Diuines to the Priests, Rabbins, and Diuines in Israel, condemning Christ and his Doctrine, holding the iudgement of these our Diuines, to haue no more Likelihood against them, then the Iudgement of the Iewish Rabbins and other were against Christ and his Doctrine. I supposed he would by good reason haue shewed, that these mens learned Iudgements could not be so much as a *Likelihood* to reprove them in their way, but hee hauing not done this, hee saith nothing.

Answer full of contempt and vncharitableness.

Mr. Ainsworth answers not to the point, and the force of this Likelihood he passeth by.

*Reply to Mr. Smiths Answer to the
fift Probabilitie or Likelihood.*

Page 127.

FIRST, he frameth an Argument for me, but ridiculously thus: Answer.

Whatsoener M^r. Whittakers, M^r. Perkins, M^r. Willet and the rest say of the Separation is true.

But they say that the Separation is not true. Ergo, it is not true.

Secondly, hee maketh answer by another Argument thus :

Whatsoever Herod, Pontius Pilate, Annas, and Caiphas, the learned Scribes and Pharises, Terentius the Orator, and all the learned men of the Iewish Church say is true, that is true.

These persons all of them with one consent, say that Christian Religion is Heresie and Schisme. Ergo, Christian Religion is Heresie and Schisme.

Reply.

The first I reiect, as no reason of mine: what I haue sayd I thus frame :

Whatsoever these godly and learned Diuines, say and write of considerately, in a point of Diuinitie concerning the visible Church, it is very likely to be true.

Reasons to
proue the force
of the Likeli-
hood.

First, because these men were better learned, and no lesse godly then these which do condemne them : secondly, because they herein speake in a matter belonging to their calling : thirdly, because it is to be thought that they had studied the controuersie, and spoke not rashly, it is to be supposed that so godly & learned men, would not rashly condemne vnder their hands to after Posterities what they knew not : fourthly, Because these be many in number, and generally approued of the Churches of God. Is it not probable that such as be learned and godly, hauing studied a cause, being approued men, and many in number, doe iudge rightly of a cause? Can it not be a likelihood? Let him that can disproue it.

But these godly and learned Diuines, say and write considerately, that the Separatists course (which is a point of Diuinitie touching the visible Church) is wicked and Schismaticall.

This I haue proued in my former Booke, Page 31.

Therefore it is likely that the course of the Separatists is wicked and Schismaticall.

To conclude; he reasoneth thus for the Separation, and against vs :

Mr. Smiths rea-
son to proue

Whatsoever Christ, the Apostles, the holy Scriptures, and the Primitive Apostolicke Churches, collected of the Iewes and

and Gentiles, doe allow or disallow: it is to be allowed or disallowed. themselves right, and we to be out of the way.

But the Separation is allowed, and the Church Ministerie, worship and Government of the English Assemblies is disallowed by the aforesaid persons.

Therefore the Separation is to be allowed, and the Assemblies of England to be disallowed.

For the prooffe of this Minor, he saith, it is proved in his Reply. Booke: so he brings himselfe to witnesse for himselfe, which is a weake prooffe, if hee were a man euer himselfe. But sithen he is not alwayes himselfe, neither in iudgement nor practise, his defence is childish: he should let that which he hath written be approued of other then himselfe, and his company, before he make it authoritie to confirme so false an Assumption as hee affirmeth to be true, by his owne booke. But sithen he hath no more prooffe but his owne saying, I returne his Argument thus against himselfe:

Whatsoever Christ, his Apostles, the holy Scriptures, and the Primitive Apostolicke Churches: yea, and all the Churches after Fathers and Counsels doe allow or disallow, is to be allowed or disallowed.

This needeth no prooffe.

But the Separation is disallowed, and the Church, Ministerie, worship and Government of the Church of England is allowed by these persons. Ergo, &c.

If Mr. Smith deny that they disallow not the Separation, then I referre himselfe to himselfe, in his booke of differences where he condemneth the way of the Separation, practised by Mr. Iohnson and his company for Antichristian (out of the Scriptures) as he supposeth: and if the scriptures condemne it, then Christ, his Apostles and the rest, except he can shew what Church, what Counsell, what Father euer allowed of such a Separation. He may read Zanchie de Ecclesia, against such a Separation, and Mornes in his Booke of the Church, in diuers things opposing the Separatists iudgement, with Calvin and others; to whom I referre him, as my witnesses against him. Besides, the And his late Booke, against Mr. Clifton. Scripture

Scripture against his cause. If hee doe affirme, that they doe condemne our Church, the Ministerie, Worship and gouernment, then I demand whether wholly or but in part: if but in part, so may any Church of God in the world, as hee himselfe doth the separation, by him sometime so much approued: if hee say wholly, let him bring out his euidences from Christ, from the Scripture. In the meane season let him answer for this matter, *Bishop Bilsons perpetuall Gouernment: Doctor Sutcliffe of Ecclesiasticall Discipline: Mr. Hooker: Mr. Bels Regiment of the Church: Doctor Downhams Sermon*, who haue taken the defence of these things in hand, in which if they erre, let these Separatists confute them, and cease to call for new and more opponents, till these be ouer-throwne by them: till then I conclude from the premises, that *we are to be allowed, and the Separatists to be disallowed.*

The sixt Likelihood.

THe Lords iudgement orderly following the Principals euer in that way, and Gods blessing vpon vs with spirituall fauours, whilest as one saith, *Gods Legible curse* hath beene vpon the leaders that way, and in part vpon others of them also.

In my former
Booke. Pa. 33.

How this is true, I haue in some sort in my former Booke shewed from Page 33. to 42. First, how God hath beene with vs in the Ministerie of the word, in conuerting many from Popery, in drawing many to sanctification of life, whereto I adde his bestowing of many singular gifts of vterance and courage for the truth, vpon the se which hee vseth as instruments for the same: his adorning of our Church with the martyrdome of Reuerend men: in giuing vs Kings and Queenes, nursing Fathers and nursing Mothers, for a defence of the Church: So also Pastors, which
feede

feed the flocke with knowledge and vnderstanding: his defending of vs, and confounding the enemies which haue risen vp against vs at all times, and that with an out-stretched arme. All which are Gods mercyes promised to his people. Whence I now thus reason:

Upon whom God bestoweth such great mercies as hee hath promised onely to his people and Church, it is very likely that such are his people and Church. A great probability that we be gods people.

But God hath bestowed upon vs such great mercies, as hee hath onely promised to his people and Church.

The particulars haue I mentioned, which the Lord hath promised to his Church and people onely, if he deny them to be promised of God to his Church onely, let him shew the contrary if he can to these Scriptures, for the word and Ministerie. *Psal. 147. 19. 20. Ier. 23. 22. and 3. 15. Mat. 28. 20. For Kings and Queenes, nurses vnto the Church. Esay. 49. 23. and for protection with blessings of peace and prosperitie. Dent. 28. Esay. 41. 10. 11. Psal. 3. 8. Gen. 12. 3.*

And therefore it is very likely that wee be his people and Church.

Secondly, I haue set downe the contrary of them: God Page 34.
blesseth not their Ministry, they worke vpon other mens labours, their chiefe men haue fearefully miscarryed, and that as they arose in order one after another. First, *Bolton* hanged himselfe: *Browne* renounced his way, to say no more: *Barrow* was possessed with a most fearefull spirit of railing, as neuer any scurrulous mate was euer more; the two *Johnsons* were filled with a rage and furious fire of contention, one cutting off another, the Sonne excommunicating the Father and Brother, the Brother publishing in Print the shame of them all, and the Father direfully cursing the Sonne, that all plagues of a disobedient Childe might light vpon him: *Bornet* was taken away with the plague: *M^r. Smith* Page 6.
now an Anabaptist, and as they call him and iudge him, a condemned Heretike: *M^r. Robinson* (one yet neere the truth vnto vs, as I heare, and not so Schismaticall as the rest) with *M^r. Clifton* haue been diuided, so is a kingdome

Read *George Johnsons Booke.*

In my former
Booke, page 39

A reason framed
to proue that
the Separatists
in their censori-
ous way please
not God.

at discord within it selfe. Discord may be in a true Church, but not to the diuision of body from body: that is, an assembly, from an assembly, so as there can be no spirituall Communion held among them. Of this is no example in the Scripture, nor in true Churches, but onely amongst Schismatikes and Assemblies of Sectaries. I haue shewed also how Gods hand falleth vpon some of the members, if not vpon all in that way, diuersely, whence I doe thus reason:

Whom God hath and doth follow particularly with spirituall iudgements in order as they arise one after another, and generally all more or lesse, in a way onely which these so punished haue taken vpon them to walke in, it is very likely that neyther those persons so walking, nor the way wherein they walke is approued of God.

Is it probable that God will follow continually a people with his hand, one after another, onely in one way, and yet approue them in that their way? did God so euer with any? doth not he promise the contrary to his?

But the chiefe of the Separatists God hath and doth follow particularly with spirituall iudgements in order as they arise, one after another, and generally all the members more or lesse, in the way of their Separation, which they haue taken vpon them to walke in.

Thus haue I shewed, and also M^r. Sprin in his Considerations; which neyther M^r. Ainsworth nor M^r. Smith do denie: the iudgements they acknowledge, but the argument they would make for all that nothing worth, but how good a probabilitie it is against them, now appeareth.

And therefore it is very likely, that neyther these Separatours, Ring-leaders, nor Separatists their Schollers so walking, nor the way wherein they walke is approued of God.

Reply

Reply unto Mr. Ainsworths Answer to
this sixth Likelihood.

Page 159.

THIS Likelihood, which I haue propounded and confirmed in my former Booke, from Page 32. to 42. and haue preuented many obiections, alledged some testimonies of it, and especially *George Johnsons* Booke, he wholly (in a manner) passeth ouer with silence, onely vnder pretence of his Answer made alreadie vnto Mr. *Sprint*, vrging more prudently, as he saith, this same Likelihood; to which he putteth ouer his Reader, who must goe seeke an Answer to what I say, and as I doe affirme it, where it is not to be found: a prettie euasion if he could so escape.

The truth is my Likelihood, and Reasons, are not so set downe in Mr. *Sprints* Considerations, as I here vrgue it. So although Mr. *Ainsworth* answer him, which is questionable, yet he hath not made answer to what I say. But he is wise to passe that by, which he wel knew (being so laid open, as it is in my Booke) he could neuer make particular answer vnto, but with great and publike shame in the particulars.

I desire the Reader to peruse my former Booke, and consider, whether it be not very likely, that God hath been offended greatly with their course: and with the chiefe of them from the very beginning of the first knowne man, to the last principall Ring-leader of the latest out-road of such Separatours.

If he should say vnto me, as hee doth vnto another in Page of his Booke 38. that we doe bring in mens persons against the Cause of Christ, I would answer him, that I bring not man against Christ, but Gods fearefull hand, that is, euen God himselfe against men running in a By-path, which by his iudgements he disclaimeth to be his: Gods punishments are not mans work or word, but Gods witnesse and testimonie against them.

His Answer.

Reply.

This reason is
forcible against
them, and his
weake against
ys: the reasons
why.

Page. 34. 42.

But he would make my Likelihood nothing, for that (saith he) page 38. A Canaanite, and a Philistim might haue so reasoned against the Israelites; yea, saith he, with as much truth, and more colour then wee against them. A very wicked and irreligious comparison, to hold that a cursed Canaanite and Philistim had more truth thus to reason against the true Church of God, then we Gods people haue to reason against Schismatickes. See his reason: they had Gods iudgements among them, saith he, *Ergo*, the Canaanites and Philistims might condemne their religion. The consequence is vnfauoriable, but worthy of such a Doctor in Schisme. If his Argument be naught, then perhaps, he will say, our reason is not good against them. This I deny; and marke Reader, wherein we differ: first, he bringeth in Canaanites, against Israelites, and we are a Christian church against Schismaticks: secondly, he bringeth in a fit comparison for them, notorious offenders punished for personall transgressions in a holy way amongst Gods people, and we bring in their chiefest and holiest persons, their Guides and Ring-leaders punished, not for personall faults, which we doe not object to them, but for their way in which they doe walke from among Gods people, as my reasons why, and how, in my former Booke manifesteth: thirdly, hee bringeth in iudgements vpon certaine members, as they fell to sin now & then, but we doe alledge Gods displeasure against their chiefe Leaders, with a continuing hand vpon them, as they rose vp one after an other to seduce people from vs into that way: as we shew that Gods hand was on *Bolton*, then on *Browne*, then on *Barrow*, and *Green-wood*, then on the two *Iohnsons*, then on *Bornet*, then on Mr. *Smith*, who is become in their owne iudgement, and in ours too, a fearefull Heretique. So hee should haue shewed the like by succession vpon *Moses* and *Aaron*, then on *Iosua*, then on *Othniel*, *Ehud*, &c. If he dare make the like comparison betweene these & themselues, for their persons and for their cause; if not, he hath said nothing to ouerthrow this Likelihood. His inserting of *Moses* and *Aaron* amongst

amongst the wicked Rebels, as if Gods speciall wrath did light vpon them, is both foolishly and wickedly done. They died with honour and renowne; though it pleased God to call them away for some sinne, before they entred into Canaan, they neither died by Pestilence, nor were consumed with the Sword, nor burnt with fire, nor destroyed of Serpents, nor were swallowed vp of the earth, as others were: that Mr. *Ainsworth* in his Canaanitish conceit, should muster them among the wicked, to march vnder Gods wrath to death and destruction. Againe, herein God would by them teach vs an Euangelicall truth, that not *Moses* nor *Aaron*, no Law, either Morall or Ceremoniall, but *Iosua*, that is, *Iesus* our Sauour, should bring the *Israelites*, that is, euery true Beleener into Canaan, that is, the Kingdome of Heauen.

Why *Moses* and *Aaron* did die before they came into Canaan.

Headuifeth me to beware of deliuering positions tending to Atheisme and Iudaisme; I accept of it: let him consider that he teach no doctrines tending to Anabaptisme, Familisme, and Arianisme, the fruits of their Brownisme, vpon the principles whereof others haue built these Heresies. The Anabaptists cyte the same places for their holy walking from all the world by themselves, which these Separatists doe against vs. Read *Lucas Oslander*, against Anabaptists, and see how this way of Brownists helpeth the Anabaptists.

Brownisme the ground of Anabaptisme, Familisme, &c.

Lastly hee maketh a comparison betweene *Bolton* and *Iudas*, and maketh in part *Iudas* case better then *Boltons*: idle and to no purpose, except to help a Iew to disgrace our Religion, by *Iudas* miserable end. But hee will say, that this ariseth from my speech, who said, that such an end the Lord letteth not his speciall instruments come vnto, which he denyeth, and bringeth in *Iudas*, one fore-ordained to that end, and fore-told off: of whom I my selfe did make mention by way of preuention, describing also what I meant by speciall instruments, & gaue instances of the same, that I might not be mistaken, to preuent wrangling: but who can restraine contentious spirits that loue to be wrangling?

He falleth into that which he findes fault with in me.

Page 34.

Page 128.

Reply to Mr. Smiths Answer to this
sixt Likelihood.

Reply.

AS before, so likewise here, he frameth for me my reasons; but so as I should affirme that they haue not the truth, that are iudged of the Lord, and that they haue the truth, who are prospered by the Lord: when he hath fashioned them himselfe, for his owne aduantage, then he maketh naught of them, as if they were mine, and accuseth me of false Doctrine. But as I reiect them, as none of mine, (which any one may well perceiue by that which is here before set downe) so what he inferreth there vpon nothing at all toucheth me, but his labour is a fighting with his owne shadow. If what I haue said will not serue, I thus againe reason:

An Argument
to proue that
the Separatists
haue not the
truth.

It is more then likely, that such as be iudged of the Lord, for the way wherein they walke singularly from all other, haue not the truth in that way.

But the Separatists are iudged of the Lord, for the way wherein they walke singularly from all other. Therefore it is more then likely, that the Separatists in their singular way haue not the truth.

What I do vnderstand by
Gods iudgements vpon
them.

My labour in my former Booke, from all the instances deliuered, is my prooue of the *Minor*. Now by the Lords iudging, I meane not onely temporall afflictions, pouertie, banishment & such like, as Mr. Smith would insinuate to his Reader, that I doe as appeareth by his quoted Scriptures, *Eccles. 9. 1. 3. 1. Pet. 4. 17.* for these may befall the best I acknowledge; but I vnderstand the iudgement of God vpon the soule, as almost the examples giuen doe clearly proue: and therefore mistaking me, he hath not made any answer vnto me, nor proued my Doctrine false. Hee frameth also another argument from all the instances, to shew the

the weakenesse of my reason, but as in the former, so here he doth me wrong still; but for answer, I thus amend him, and let him answer what he can to the same.

If Mr. Bolton before had peace within him, and through the way of the Separation came to hang himselfe: If Mr. Harison and Browne before carryed himselfe honestly, but in this new way by Mr. Harisons testimony, behaved himselfe very lewdly: If Barrow with Greenwood were before temperate, but in this way immeasurably raging and rayling: If the two Iohnsons lived before like brethren in love to themselves and to their Father, but in this way one hated another, one persecuted another, one brother labouring to shame another to the open world; one Sonne excommunicating the Father, and the Father bitterly cursing that Sonne: If Mr. Burnet before was of God mercifully preserved, and in this new way, whilest he was prisoner for the cause, was by the stroke of God cut off with one of his severe iudgements: If Mr. Smith was before in good reputation with godly men, more stable and constant, but in the inclination to this new way, was given over to hold false and absurd opinions, and verie unstable, sometime liking, sometime in prayer thanking God for presenting him, before allowed of vs, but now disallowed and condemned of the very Separatists for an Heretique: If some before did walke not dishonestly, but in that way became filthy persons, and of uncleane conuersations: If all of them before were charitably disposed, meeker spirits, more temperate, lesse censorious, and not dispisers of the good in others, but in this way the contrary; then it is very likely that God is displeased with them for that very way, in which God so forsaketh them.

An argument to proue that God is displeased with them.

George Iohnsons booke witnesseth this at large.

But all these things haue so fallen out to these foresaid persons in this their new way, as I particularly haue proued in my former booke. Therefore it is very likely that God is displeased with them for the same.

Hee saith hee is able to say as much of the Officers and Leaders in the Church of England. When hee is able so to produce instances successiuelly from the beginning, and in such a manner, hee is better to be beleeued, but in the meane space,

space, his bare word getteth herein no credit, but with the foolishly credulous. As for his examples of *Indas*, then of *Christ*, with others, and of the *Apostles* they be vnfitly matched, and are not as those, which I haue brought out against them.

The last part of his answer, seeking' therein to cleare himselfe of particulars laid to his charge, is answered before sufficiently in the Preface.

The seauenth Likelihood.

THe ill successe it hath had these very many yeares, being no more encreased.

Page. 42.

This in my other Booke haue I spoken of, to wit, that God aduanceth and prospereth, whom hee sets on worke, and to them he giueth power, with extraordinary men hee dealeth extraordinarily, as we may see by his dealing in all ages, eyther in the planting of Churches, or reformation of them, let them shew the contrary if they can. And therefore it is likely that these new Reformers hauing so ill successe; both abroad, and at home, by diuision among themselves, are not set on worke by the Lord, as instruments for his glory in his owne cause. The contrary may wee see in the Lords cause by *Moses* in planting; by *Eliab* in reforming; by *Iohn Baptist*; the *Apostles*; by *Luther*, and others his fellow helpers.

Page. 160.

*Reply to Mr. Ainsworths Answer to
this seauenth Likelihood.*

HEe passeth ouer, as his manner is, the reasons and instances giuen for the Likelihood, and what is spoken of

of their voluntarie running out of England, drawing people in danger of a Statute against Fugitiues, from vnder the authoritie of their Soueraigne into a strange Nation: these things obiected, hee hath not answered. That which hee saith to the Likelihood in summe is, that if the ill succeeding of their cause be a Likelihood to condemne it, then might the cause of God, professed by *Noah*, and by the Patriarkes, be disallowed, because it prospered little for many yeeres, when the wicked did flourish.

I answered first, the consequence followes not, the case is not alike. *Noah* and the rest had no new way from the Church of God being then it themselves. *Noah* was in the declining age of the world, and was by lineall discent and successiuelly a Preacher, not one that brake out from Gods Church extraordinarily, as these would be held to doe, to plant new Churches, and make new Couenants, wherein, as I haue said, God doth giue an extraordinary blessing. The place cited to proue that there shall be few in the Church, as in *Noahs* time, is misalledged: it sheweth the securitie that shall be in the world; but not the fewnesse of persons in the Church: and at this time it helpeth not them, when we doe see before our eyes that it is the time of confounding Antichrist, who must decrease, and the Church encrease, till the fulnes of the Gentiles come in, and the Iewes be brought to the truth, as the Apostle doth foreshew. The encrease of the Church now hath the ground from Gods promise, and it is a greater Likelihood from thence, that we, that is, all Reformed Churches, which haue forsaken Antichrist, and doe multiply greatly in number against him, since *Luthers* time, should be Gods Church, then a few out-goers nothing prosperous in their way.

Againe, the not encreasing of the Church in time of the Patriarkes, was no cause of stumbling then, for that it was kept in families, and stood vpon such as came by naturall generation, from the stocke of *Abraham*; and therefore could not so encrease by *Abraham* begetting one, *Isaac* two, *Jacob* twelue, as now vnder the Gospell; one may beget to

Answer.

Reply.

He alledgeth but falsely, the place of S. Luke. 17. 26.

We liue in the time of Antichrists consumption.

Why the Church in the old time could not increase as the Church of the new Testament may.

God at once three thousand soules as *Peter* did : and for that then there was not come in the time of fulnesse to call the Gentiles.

Page 129.

Reply to Mr. Smiths Answer.

THe truth (saith hee) encreaseth in short space into a multitude. The Separation doth not encrease but is kept vnder: *Ergo*, the Separation is not the truth. Thus he reasoneth for me, but I frame my owne argument after this manner :

My likelihood framed into an argument.

2. Thes. 2.

That which from the beginning for many yeares, in the time of reformation, had ill successe, and that by the opposition of the godly, is likely not to be good, and approued of God : First, because God hath promised successe vnto his truth after the reuelation of Antichrist, to the consuming of him, as we finde to be true since *Luthers* time: And secondly, because it is probable that godly men will not so be left continually to oppose so great and essentiall a truth to saluation, as these men pretend their cause to be, to keepe it so euer vnder, but eyther God in mercy would reforme them or correct them.

But the Separation from the beginning for many yeares, in the time of Reformation hath had ill successe, and that by the opposition of the Godly.

And therefore is likely not to be the good and approued way of God.

Answer.
Reply.

His answer is, (to that argument which hee framed for mee) that Christs flock is but a little flocke: but I say yet it is not like his, of some fortie or fifty persons, nor yet so few as five hundred, little it is in comparison of the world, but yet in it selfe great. But what if it be little; *ergo*, euery little company is Christs flock; a weake reason, then the Arians, the Anabaptists, the Familists are Christs flock. And on the contrary, if they be many and a great number, those should not be the Church of God.

But

But he tels me (if he may be beleueed) that the Separation hath had infinite encrease euer since *Luthers* time: and what is his reason, for that the Separation is the same with the Reformed Churches, in the maine and essentiall parts, and therefore looke how the Reformed Churches haue increased, so much hath the Separation increased. By this reason we and they are come to be one also; I would haue thought, that they and we should neuer haue patcht in one: If he can make themselues one with the reformed churches and we also our selues one with the Reformed Churches, vpon the same ground, then as they be one with them, so are they with vs, and if they iudge them true Churches, so must they esteeme of vs. Now that we and the Reformed Churches are one, I thus argue from his reason: *They that agree with the Reformed Churches in the maine and principall points, are one with them. But we doe agree with the Reformed Churches in the maine and principall points:* as the Harmonie of Confession, and the 39. Articles declare. *Therefore are we and they one.* If they be a true Church, we cannot be a false: if *Mr. Smith* herein say true, and his argument be good, then the Separatists, the Reformists, and the Church of England are one, and the same in the maine and Essentiall points of Religion, and therefore cannot we be separated from, for either false or no Churches of Christ, more then they separate from other Churches; Let his brethren of the Separation answere this.

But for the cause of the Separation, considered by it selfe, it hath no agreement with the Reformed Churches, but is a by-path, and a Schismaticall way, from all the the Churches of God in the world.

His taxing of me for abusing the place of *Ezechiel* cap. 3. 6. arose from his hastie misconstruing of my quoting of it, which was but partly an allusion to the phrase, and partly to shew, that to goe and to dwell among people that speake what words they vnderstand not, is not so great a fauour, as to remaine where we vnderstand, and are vnderstood what wee speake, where therefore wee may doe the

Answer.

Mr. Smith acknowledgeth the Separatists and Reformed Churches the same in Essentiall parts.
Reply

We and the Reformed Churches agree in the maine truth, and therefore are one true Church in the constitution.

The Separatists considered in the sole causes of their Separation agree not with the Reformed Churches.

more good though with affliction, then to run to a strange countrey, to speake in the aire.

Answer.

Reply.

A strange Argument of Mr. Smiths, to proue that the Separatists haue the truth.

The last of his answer is, whereas I say, that the Separatists leaue a Curse behind them, he gathereth thence an Argument to proue that they haue the truth. A fearefull defence, from a curse to conclude themselves blessed. It may seeme he doth thus reason: *They that leaue a Curse where they come, haue the truth. But the Separatists leaue a Curse where they come. Therefore they haue the truth.* The Minor he granteth, and I put him to proue his Maior. Though the word of God to the Reprobate be the sauour of death to death, yet euery doctrine that is so, is not the word of God. The word of God is but so accedentially, but false doctrine, Heresie and Schisme are so in themselves. These be a curse to others, and to the authors and bringers, so is not Gods word, & therefore to alledge what the word is by occasion, is no proof for his exposition to vphold Schisme. And this much for Mr. Smiths froth, that is, his idle and deceitfull answers to my Likelihoods, which hee calleth my froth: whether so or no, let the reader now iudge between vs.

To all that hath beene said I will adde a reason, drawne from their dissensions among themselves: & I thus frame it:

They that dayly rend themselves asunder, so one from another into diuers parts, yet being all of one constitution, as they renounce all spirituall communion together, & line as seuerall bodies, it is very likely that such a people are not the church of God.

For the Church of God are of one heart, and liue in Spirituall communion with one accord, *Acts 2.* and *4.* and to be contentious is not the custome of Gods Church. *1. Cor. 11. 6.*

But the Separatists dayly rend themselves so one from another into diuers parts, though they be all of one constitution, as they renounce all spirituall communion together, and line as seuerall bodies.

This is apparant by their dayly practise, and by instance of these companies lately departed from vs, as is shewed before.

But

But they may peraduenture say, that contention hath beene in the truest and best Churches of God, and therefore by this Likelihood, those Churches might not be the Churches of God. Obiection.

It is one thing to haue contentions, and another thing to be rent a sunder so, as there be partakings to make seuerall bodies, & then so to liue without brotherly communion, as they doe: M^r. *Johnson* and his Church, M^r. *Smith* and his company, M^r. *Robinson* and his flocke; all professing Separation, and yet to stand in a plaine diuision without a holy communion together visibly, yea, so farre are they in discord, as one will excommunicate and cast another to the deuil: let them shew whether the true Churches of God do so contend, and teare one another: it will not be found but among Schismatics. Though we haue contentions, yet we hold communion, because we are of one constitution. *Therefore the Separatists are likely not to be the Church of God.* Answer.

Now before I end my Likelihoods, that they may not so lightly be regarded, I heare muster them together, that though one seeme to be weake considered by it selfe, yet all of them together may be a strong reason, and motiue to perswade them to looke vnto their standing, and to keepe others from hastie running vnto them. Conioyntly I therefore as one Argument vrge them all against that way, thus:

The way which differeth from all best Reformed Churches of Christ in the world, which agreeth with ancient condemned Schismatics, which is maintained by great abuse of Scripture, which no other Church of God in the world approueth of, which godly, learned and famous Diuines doe condemne, which the Lord by his hand of iudgement disclaimeth, which hath ill successe, in which one sort of it rends another in sunder, hatefully renouncing all Spirituall communion one with another, it is very likely that such a way is not the way of God but Schisme. A Summarie reason of all that hath been said.

But such is the way of the Separation, as the particulars which haue beene proued doe declare. And therefore it is

most likely that the way of the Separation is not the way of God, but Schisme.

Esay. 30. 21.

It is Reader, the sin one the right hand, as there is a sin on the left hand, as *Salomon* teacheth, *Pro. 4. 27.* But pray and hearken after the word of God, which *Esai* saith, *Thou shalt heare it behinde thee, saying, this is the way walke in it, when thou turnest to the right hand, or when thou turnest to the left.* This grace God grant the Reader: Amen. And thus much for my most likely Likelihoods.

Now follow *Reasons*, after the Probabilities, which I will first set downe, and then make a Reply vnto both *M^r. Answer*, and *M^r. Smiths* answer. The *Reasons* alledged against them are three-fold: taken first, from the cuill of the entrance into their way: secondly, from the persons grieuously sinning in the way: and thirdly, from their opinions erroneous and false.

Of the Reasons drawne from the entrance into their way: the first I thus frame.

That way which causeth in the entrance therinto, a breach of a lawfull vnion and fellowship, is not to be imbraced.

Because it is against godly peace commended, *Rom. 14. 17. Commanded, Psal. 34. Heb. 12. 14.* And against loue commanded: *Heb. 10. 24. 25. and commended, 1. Cor. 13.*

But the Separation causeth in the entrance thereinto, a breach of a lawfull vnion and fellowship.

Their way
causeth a
breach of a
lawfull vnion
and peace.

Reasons proo-
uing the same.

First, that it causeth a breach, it is out of question, for it is a forsaking of our Christian professing: in communion with vs; it is a casting off of the effectual preaching of Gods word here deliuered, by what Minister soeuer in our standing; it is a renouncing of all spirituall fellowship with euery one here, liue hee neuer so Religiously, their Writings witnesseth this, and their practise also. Secondly, that it causeth a breach of a lawfull vnion & fellowship is also an euident truth: first, it is lawfull to hold communion in profession in

in that whereunto men are come. *Phil.* 3. 16. though there be defects: secondly, it is lawfull to heare Gods word among vs, being found to be the truth, and powerfull by Gods assistance, preached by men publikely authoris'd. First, because the commandement is, to heare and seek with out restraint of person. *Ioh.* 6. 11. Secondly, because here it is the voyce of Christ, being effectuell vpon their consciences; that is, his voyce by which such as be dead doe liue. *Iohn.* 5. 25. Thirdly, because the hearing of his voyce, is a marke of Christs Sheepe, and no mention of the persons preaching. *Iohn.* 10. 27. Fourthly, because the Lord pronounceth them blessed that heare the word. *Renel.* 1. 3. Fifthly, because the godly in the Primatiue time enquired not so much after a constitution or perfection of a calling, but the truth of doctrine. *Act.* 17. 11. So did *Aquila* and *Priscilla*, and other Christians entertaine *Apollos* for the truth of his Ministerie, though hee knew not so much as they. *Act.* 18. 24. 27. Sixtly, because any may preach that haue gifts, by their owne confession out of *1. Cor.* 14. Page. 132. and if by Princely authoritie they be permitted, they may preach, (as *Mr. Smith* also acknowledgeth,) therefore they may be heard out of his owne confession. Seauenthy, because *S. Paul* did ioy in the preaching of such as preached Christ, of enuie, not purely, vnder a pretence to vexe him. *Phil.* 1. 16. 18. Now if he did ioy in the preaching lawfully, hee did reioyce in the hearing as lawfull; these be *relata* one to another. Eightly, because God doth countenance the word here preached, making many *able Ministers*, not *2. Cor.* 3. 6. of the letter, but of the Spirit, which giueth life; And the truth of this *Mr. Smith* acknowledgeth, that here he receined the Page 131. seedes of true faith, and invisible conuersion, as hee calleth it, Note Reader, effectuell to his Iustification and Saluation in Christ, if he had what *Mr. Smith* doth acknow. ledge. known no more: and this power of God here the rest cannot deny. Then let them shew whether it be vnlawfull to ioine with that which God himselfe approueth, witnesses are theirowne hearts: Is not the Word in the mouthes of many, the word of *Reconciliation*, and can their preaching be so, but *1. Cor.* 5. 19. by

It is lawfull to heare the word preached among vs.

Page 131.
Note Reader,
what *Mr. Smith*
doth acknow.
ledge.

88 *Men may hold Communion with such as be godly,*

by the blessing and fauour of the Lord, who is the spirit which giueth life? 2. *Cor.* 3. 17. with 6. Ninthly, because as the Corinthians were to heare the Apostle, vpon his reasons, for that he begat them, hee their *Father*, they his *Children*. 1. *Cor.* 4. 15. hee the *Lords Ambassadour*, they the *Seale thereof*. 1. *Cor.* 9. 2. 3. They the Epistle of Christ ministred and written by him and others, with the spirit of the liuing God. 2. *Cor.* 3. 3. So vpon the very same grounds may many, if not all of these Separatists heare diuerse of our Ministers, who may truly speake as the Apostle, (touching the effect of their ministerie) to these and claime them as his children, by the worke of the Lord, in their reformation of life. Tenthly, because our Sauour Christ allowed men to heare the Scribes and Pharises, Hypocrites, false Teachers, and his very enemies, who said and did not. Eleauenthly, and lastly, because there is no Scripture which teacheth, that it is a sinne to heare Gods word preached of such as do preach the truth, and as they that heard it haue receiued thereby Gods spirit of grace by their owne testimonie, nor any place forbidding to heare such: and therefore it is lawfull to heare the word so among vs.

Mat. 23. 2. 3.

It is lawfull to haue spirituall communion with such as be Godly.

In his Booke of communion of Saints.

Thirdly, it is lawfull to haue spirituall communion with such as be godly, that is, such as professe godlinesse, and doe liue honestly. *Dauid* will haue fellowship with such. *Psal.* 101. 9. there is no warrant to part fellowship with the godly, nor any example for it. This will not be denyed, it may be, but if they should perhaps deny any of vs to be godly, as *M^r. Smith* doth, as before is shewed, then to perswade them that visibly here be such, it is thus manifest: first, by the shining graces of God in many, in whom may be found the markes of Saints, set out by *M^r. Ainsworth*: secondly, by wicked persons mocking and abusing such men as haue left to walke with them in the same excelsse of riot: thirdly, by the iudgement of godly learned men beyond the seas, testifying so much in their writings of vs, and in their Dedicatorie Epistles to speciall persons: fourthly, by *M^r.*

Mr. Ainsworths owne words in his booke against mee, who with Mr. Iohnson doth thinke, there are true Christians and heyres of saluation among vs, by the appearance of knowledge, faith and fruits thereof. If any haue so hatefull an opinion of vs as Mr. Smith, let them by the word proue vs all to be without the true feare of God, and then may they deny this Minor, which here is proued to be true. Page. 86.

And therefore the Separation being the breach of so lawfull an union and fellowship as is here declared, is not to be embraced.

*Reply to Mr. Ainsworths Answer to
this Reason.*

Page 161. 162.

MY answere thus framed, he giueth no answer vnto, but that which hee saith, is :

First, a complaint taken vp against me for curling and deceit; alluding to the *Psal.* 10. 7. he saith, he may so complaine truly : but I say, he doth it most vniustly, let him next time shew my curling and deceit, for yet he hath not let it downe. 1. Answer.

Secondly, he saith, they protest their consent with vs in all holy doctrines which we professe, what they mean by holy doctrines I know not; but it appeareth not that they consent in all, when they acknowledge not particularly our doctrines; but some holy doctrines they do condemne, and will not iustifie them with vs : as namely, that the visible Church is a mixt company of good and bad, and that in it may be not onely Hypocrites, but some of lewd conuersation, and yet be a true Church. This they deny by word, writing, and practise, contrary that estate of the Church of Corinth, those in Alia, and contrary to the iudgement of the best learned Diuines commenting vpon the place of *Math.* 13. Secondly, they deny that the true word of God preached, and the true Sacraments administred, are vnfallible and conuertible

2. Answer.
What true doctrines the Separatist condemne as false.

Word and Sacraments infallible marks of a true Church.

Quest. 5.
Page. 390.
and 413. 415.

His Booke a-
gainst the hea-
ring of our Mi-
nisters.

3 Answer.

The Separatists
reasons why
they cannot
keepe commu-
nion with vs.

Reply.

Note these
three as nece-
sary to be
knowne.

markes of a true Church, else why do they deny our church to be a true Church, hauing these true markes? Doctor *Whittakers* against *Bellarmino* in his Booke of the Church, bringeth in twentie places of Scripture to proue this, and confirmeth the same in Page 425. 435. by many arguments. Thirdly, they deny it to be lawfull to heare any in their owne constitution, differing in a published opinion, which themselues disallow, and the parties persisting therein, they doe condemne, as also the hearing of any in the Reformed Churches, and in our Assemblies vtterly; Mr. *Johnsons* Book sheweth this, and their excommunicating some for it, is prooffe sufficient: which doctrine is contrary to the iudgement and practise of all the Churches of Christ in Christendome. Many other holy doctrines wee hold, which they consent not vnto, neyther in those which they consent vnto, will they haue with vs spirituall communion.

Thirdly, to this hee answereth, and saith, they cannot keepe communion, because they cannot inioy them without partaking of three euils: *first*, is Antichristian abominations imposed: *secondly*, Idolatry publikely set vp and maintained: and *thirdly*, Ministers making concord betweene light and darknesse, vnder shewes of truths, seducing mens soules to destruction. What he meaneth by the first, hee shews not, let him set downe, first, *what are Abominations*: and then *secondly*, *what are Antichristian Abominations*: and *thirdly*, *whether euery Abomination be sufficient to make a separation from the true Church*, and by the word conuince vs of them, and if so hee doe, and we yeeld not, they may condemne vs of obstinacy therein. The second thing is very false, and a meere slander: if hee and all his company can proue from gods word, but this one thing, that here with vs, *publike Idolatry is set vp, maintained, and euery one thereto enforced*, they may spare labour in other points, and make an end of this controuersie. It shall therefore much auaille them, and be much for his honesty, and free him from the accusation of an impudent slanderer of his country, and the Church his mother, to proue this point:
and

and therein first, to shew *what is Idolatry by Gods word*: secondly, *that that idolatry there condemned is here among vs* Three things commuted: thirdly, *that it is in our publike worship, and e-* necessarie for every one by Law thereunto enforced: thus shall he cleere the him to proue. the cause and giue full satisfaction. If he doe not this, I dare tell him he cannot, and if he cannot, he is to be held an vn- iust Calumniator in a high degree, both of his Prince, state, and church. His third euill as hee accounts it, is an euill surmised, and he neuer shall be able to proue it; that all our Ministers (if he meane not all, why speakes he without ex- ception?) vnder shew of truths, seduce mens soules to de- struction; his heart knowes better, though it send forth such bitter water.

Lastly, he demaundeth whether we forsooke all former 4. Answer. profession among the Papists, when we left them.

I answer we did, in respect of any open communion we Reply. held with them: but we forsooke not the truths of God, which they hold, neither any private person abiding in there constitution, if so be we perceiue, and he professe sorrow for the abominations, and declare his desire of a better estate, walking as purely as he can in so corrupt an estate, though hee stand a member of that constitution. And I see not what word of God is against this, but that in private such so qualified may be ioyned with in prayer, and other godly exercises, if they so affect and de- sire them, euen in that standing, as is aforesaid. Such a one may be said to be in that constitution, but hee cannot be iudged to be a liuely member of it: in his soule the best part of him is, he came out from it, though not wholly in body as were to be wished: I say in body not wholly, but in some part, in that he doth auoid some of the grossest euils, and declineth the rest as he may, for of such a one here I speake. If you M^r. *Ansforth* can shew this to be against faith, loue, and sound Diuinitie, I will disclaime my thoughts herein.

Page 130.

*Reply to Mr. Smiths Answer to
this Reason.*

HE frameth a reason for me : but compare mine and his, and thou mayest see much more in his heaped vp together, then is in my reason, and the weight of my reason left out. What I haue said to M^r. *Ainsworths* Answer, may suffice to giue satisfaction to M^r. *Smith*, for the first part of his Answer to this. His affirming our faith, repentance, and Baptisme to be false visibly, is his bare word, which I reiect as being no diuine Oracle, but as both false and absurd, as is the similitude of the mingled seed of an *Horse* and an *Asse*, to proue our Church essentially corrupted. I leaue this beastly conceit with him; fitter for a *Horse* and an *Asse*, then for a man to vtter against the Profession of Christians, and a Christian Church.

In my former
Booke pag. 46.

*The second reason, drawne from the entrance,
I thus frame.*

The way of
the Separation
forceth vn-
truths vpon
the receiuers of
it.

That way which vpon the entrance thereinto, forceth on them that do enter many vntruths, is not to be approued. But the way of the Separation, vpon the enterance thereinto, forceth on them that enter many vntruths.

This I proue by these particulars, which are vntruths, which euery Separatist is to yeeld vnto, and to hold as truths.

First, That their way, in their singular walking from all (so I vnderstand euer their way) is the way of God, when it is a proud Schisme, as before I haue shewed.

Secondly,

Secondly, That their definition of a Church, is a true definition and sound Doctrine, to which all Churches must agree, or els are not true Churches: the definition is their third position in their Booke to his Maiestie, if they deny that to be sound, then they strue for a Church, and yet cannot tell what it is; if they hold it currant, then I will shew it to be false, thus:

A true description of a Church giueth not God, his Prophets, and Apostles the lie.

But the Separatists description of a Church, giueth God, his Prophets and Apostles the lye.

And therefore it is not true, but false and blasphemous.

The Minor I proue from the Scripture plainly, and I will shew the description in three respects to be false, in saying that it is a company separated from all false wayes in the world.

First, for God called Israel his people, and so his church in the dayes of *Ely*: 1. *Sam.* 2. 29. yet were they then not separated from all false wayes, and *Elyes* Sonnes wicked liuers remaining among them. 1. *Sam.* 2. 12. *Moses* calleth the Israelites Gods people when hee was vpon the Mount: *Exod.* 3 2. 11. and yet they were not a people separated from the wickednesse of the world, but at that time were in their act of Idolatrie. ver. 1. 6. In *Sauls* time, *Samuel* calleth the people Gods people: 1. *Sam.* 12. 22. and yet had they grieuously rebelled against God. In *Esayes* time were they called Gods people: chap. 1. 3. yet exceeding great wickednesse among them: *Magistrates wicked.* Chap. 1. 10. 23. and 3. 14. 15. and 5. 7. and 19. 16. and 28. 14. 15. *The state of the Church ill.* Chap. 1. 2 1. 22. 29. and 2. 6. 8. & 65. 11. *So Teachers.* Chap. 3. 12. and 14. 16. and 29. 10. *Women.* Chap. 3. 16. 18. 23. *Rich men.* Chap. 5. 8. *The Chiefe.* Chap. 10. 1. 2. and 36 3 And *all the people in generall*: Chap. 24. 5. and 25. 13. and 29. 11. 19. 21. 22. and 48. 4. 8. and 57. 3. 4. 5. and 1. 2. 6. and 3. 8. 9. and 5. 11. 19. and 28. 7. they were sunck deepe in Rebellion: Chap. 3 1. 6. yet Gods Church and people; which this definition denyeth. So in

A people standing in corruption may be a true Church.

Saint *Pauls* time, the Corinthians were called the Church of God. 1. *Cor.* 1. 1. 2. and yet at that instant time were some in an Heresie, some in incest, some that had not repented of their filthinesse. 2. *Cor.* 12. 20. 21. So the Churches of Asia. *Rev.* 2. and 3. which title of true Churches could not haue beene giuen them, if this definition of the Separatists were true, and agreeing to euery true Church of God at all times, as it ought: else it is not a generall definition, but onely for the Church at some time, which to affirm is ridiculous. But what need I proue this further, *that a true Church may at that very time be a true Church when in the generall estate of it, it is idolatrous, and therein obstinate?*

In his answer
to Mr. *White*.
Page. 15.

Mr. *Johnsons*
words yeeld vs
aproofe to be a
true Church.

Then Mr. *Johnson* himselfe acknowlegeth so much, contrary to his owne defining of a Church, which yet he would salue with a double answer: First, *that such a Church yet may be Gods people by a former calling*: from which then this followeth, that such as once haue beene called, though they after become Idolaters, and liue therein obstinately, may be Gods people. If Gods act hold them in, when their owne casts them out, what lets vs to be a true Church, seeing wee haue had a former calling of God, when hee brought vs from Gentilisme, hauing cast off Idolatry, and recovered from Poperie the true word, and the true Sacraments, the Couenant of God, and the scales thereof, giuen in the first constituting of it? If this his answer be true, hee must acknowledge vs a true Church of God. Secondly, hee thus answers; *that by Gods mercy to them, and in respect of his owne Name, which is called vpon by his Church and people, such may remaine a true Church*. This answer also is for vs still, except hee can deny vs Gods mercy, and that God respecteth not his name, which is here called vpon: Thus his answering for the corruptions in the old Church, grants vs to be a true Church by the same answer.

Second reason
to proue his
description
false.

Secondly, I proue the description false in this, that the Church by it must be a company called onely by the word of God, as excluding all other meanes; and yet many strangers came out of Egypt, and ioyned themselues to Gods people,

people, not by any conuiction of heart by the word, but through the wondrous workes of God, for any thing wee can tell, and yet were not reiected, but allowed to be of Gods people. *Ezod. 12. 38. 48.* So many in *Mordecaies* time became *Iewes* for feare, and so were accounted. *Est. 8.*

17. And many in *Ezekiels* dayes, brought by postes, as it *2. Chron. 30.* were by sound of the Trumpet.

Thirdly, the description is not true, because it requireth onely such as ioyned themselues voluntarily to professe the truth: by which is secluded the Church of God in *Iosias* time, for that *Iosias* did compell many to serue the Lord, that were found in Israel, and yet a true Church. And thus we see their principall doctrine to be an vntruth. Third reason against it. *2. Chron. 34. 33.*

Thirdly, they that enter must hold that we here are false Christians, for so they iudge and censure vs; and with this condemnation they leaue vs. *But they that professe the true Christ, and his truth, and haue receiued true Baptisme, are true Christians.* For such be eyther true Christians or no Christians; no Christians they be not, and therefore true Christians, though in many things otherwise corrupted. *But we doe professe the true Christ, (euen Iesus the Sonne of Mary, the Iewes Messias,) and his truth, and haue receiued true Baptisme.* Another false doctrine of the Brownists.

Therefore are we true Christians.

Againe, I thus proue it: *Saints are true Christians, but we are Saints. Therefore true Christians.*

Such as haue on them the outward calling of Christianitie, and haue put on Christ, are Saints: for so the Corinthians were called. But we haue on vs the outward calling of Christianitie, and haue put on Christ by Baptisme. Gal. 3. 27. And therefore are we Saints.

Lastly, false Christians are no Christians, but no Christians are wee not, and therefore not false Christians. A false Christ is no Christ indeed; so is a false Christian no Christian at all: A Iew and not a Iew, saith Saint *Paul, Rom. 2. 28. 29.* Called Iewes and are not, but of the Synagogue of Satan, as *Iohn* saith, *Ren. 3. 9.* It is not said a true Iew, and a false,

false, no more can it be said, a Christian indeed, and a false Christian, but no Christian. Thus wee see some vntruths, besides what after shall be manifest in them to be falshoods and errours, which those that enter into the way of the Separation, must of necessitie maintaine.

Therefore the way of the Separation is not to be approued.

Page. 162.

Reply to Mr. Ainsworths Answer hereunto.

Answer.
Reply.

Answer.

Reply.
Page 68.

First, he denyeth that they retaine any vntruths; now I haue here proued it, and it shall be further confirmed afterward. Secondly, whereas I say that our Church is not a false Church, because they say the difference betweene vs and them are but certaine corruptions: now corruptions doe not make a false Church, but a corrupt Church, as corruptions in a man maketh but a corrupt man, and not a false man. Hee answereth, first, and saith, that it is grosse to say no corruptions can make a false Church: the word *no*, I vsed not, but I affirme that the corruptions which they mention (*in the end of the Booke of their Confession*) if they be corruptions on our part, doe not make a Church (otherwise sound) to be a false Church: because they in some things are disputable, in some true; but not euident in all particulars: and are rather of circumstances and manner, then of matter; and concerne some outward order and forme, with priuiledges for the well being, and are not of the very essence and being of a Church; and therefore a Church may be a true Church without them, as far forth as we and they differ, but especially without some of them, which are false doctrines, as the third and fourth, the fift in part, the seauenth, the latter part of the eight, the tenth, as they vnderstand *faithfull*: and therefore the want of these cannot make vs a false Church, if withall, that be true which Mr. Smith auerreth, that there *may be a false Ministerie, Worship, and Governement in a true Church.*

Page. 14.

Secondly,

Secondly, hee endeauours to proue that corruptions make a false Church, from *Zeph. 3. 7.* and *Moses, Deu. 32. 1.* which places shew they corrupted their wayes, and were as no Children, or worthy to be no Children; but they confirme not what he saith, *that corruptions make a false church*, for what is true cannot euer be false; but good, by corruption becommeth naught; but that which hath beene a true Church, what corruption soeuer in any degree be in it, is euer a true Church, but corrupted, till the Lord remoue the Candlesticke, and giue a bill of diuorcement, and it become no Church of Christ, but the Assembly of Antichrist, the Synagogue of Sathan.

Answere.

Reply.
When a Church becomes no Church.

Thirdly, hee answereth my Similie, that the similitude of a man is not fit in this case, and his reason is, *A man is a substance, but a Church consists in relation or reference to Christ, as a wife to her husband: but if a wife play the whore neuer so often and openly, shee may be (by Mr. Bernards distinction, saith hee) esteemed a corrupt, but not a false wife: Such a distinction (saith hee) may I carry to the stewes.* But this businesse I leaue for him to doe, hee dwelleth nearer the place where stewes be, then I. It is a meruaile how his pure pietie could admit so foule a thought of so filthy and stincking a place, being employed in this his holy defence. But are not Mr. *Smiths* Horse and Ass engendring, and Mr. *Ainsworths* Stewes, comely Separatistickall Meditations think you? I wish them to write hereafter their more cleanly thoughts. Let Mr. *Ainsworth* know, I make no distinction to vphold baudrie, nor to couer Incest, nor Buggerie, such speeches occasion their owne shame. But to his Reason.

Answere.

Reply
See George Johnsons booke and Mr. Whites.

My Similitude fits not, why? *because a man is a substance but a church consists in relation to Christ.* He should haue said more directly and plainely; A man is a substance, a Church is not a substance, but consists of relation onely to Christ; so had the vanitie of this answere better appeared as euidently, as if hee had said, a Church without a substance, a wife without a woman; for the truth is alike in both. I aske him, is not a Church a relation with substance also? if a sub-

stance, then the similitude is good and fit; if not a substance, but a meere relation, without respect vnto the persons and their conditions, betweene whom and Christ the relation stands; then I demand why they leaue the consideration of the relation (which as they say, maketh a people the true Church and Wife of Christ) when they speake of vs, and other Churches, and doe consider of our persons, that is, of our substances, and our walking in our profession? The ideacal reference betweene Christ and a people his Church, holdeth them holy in euery mans sight, though in themselves considered many be very prophane. In the relation, they be Saints, the body of Christ without sinne, in their owne persons beholden, sinfull. Therefore if the Church be alway in relation, and so euer to be considered without the persons as they walke in themselves, there is no pollution, let them hold to a meere relation, and they shall answer for their fanaticall separation, as others shall for their Anabaptistickall inspiration.

The Similitude of Husband and wife fitteth well to set out Christ & his Church.

But because my similitude fits not his purpose, he bringeth in another of a husband and wife: this hee holdeth a fit Similie, and so doe I: and because he may not afterwards start from it, I will shew that it is a most apt Similitude, vsed by the holy Ghost himselfe, to set out thereby Christ and his Church, as Husband and Wife, with the circumstances of marriage making. First, a man chooseth a wife, and taketh liking to her, as did *Sampson*: so doth Christ. *Iohn. 13. 18.* Secondly, Parents take the woman for their sonne, as *Sampsons* Parents did: so God the Father giueth the Church vnto his Sonne. *Iohn. 6. 37.* Thirdly, the parties are betrothed as *Ioseph* and *Mary*: so is Christ and his Church. *2. Cor. 11. 2.* And making a couenant declared by words, the man giueth to his Spouse tokens of loue, as *Isaacks* Seruant did to *Rebecca*: So Iesus Christ giueth his word vnto his church, Sacraments as pledges of his fauour and the graces of his spirit, the earnest of his loue, *Ezech. 16. 8. 14.* Fourthly, the parties doe marry, and are full man and wife: so doth Christ marry his Church. *Osea. 2. 19. 20.* Fifthly, they doe dwell

dwell together : so doth Christ with his Church. *John. 6. 56.* and *14. 23.* *Ren. 21. 2. 3.* Sixtly, the husband loueth his wife, as *Isaac* did *Rebecca*; comforts her, and defendeth her : so doth Christ his Church. *Eph. 5. 25.* *John. 13. 1.* *Cant. 2. 6.* *Psal. 110.* *Act. 9. 4. 5.* *Eph. 5. 23.* Thus haue I declared the truth of the aptnesse of this Similitude, for that it is most fit to ouerthrow their cause. If wee be the wife of Christ, then are wee the Church of Christ. But that wee are his Wife, (if any particular Church may so be called) it is euident, because hee hath betroathed vs vnto him, by giuing vs his Word, his Sacraments, and hath bestowed the graces of his Spirit vpon this Church, and in other things hath shewed himselfe a husband vnto vs, in dwelling among vs, and mercifully defending vs, as hee did his people *Israel* : if any deny these things, the spirit of madnesse is vpon them, and they are depriued of sensible apprehension. Here, from this Similitude, I propound these questions, to make euident the cause which we hold against them.

The Church
of England
the Wife of
Christ, as well
as any other
particular
Church.

Question 1. Whether a woman disobedient, may be for all that her disobedience, a true wife.

Answer. Yes : *Michol* mocked her husband : *Zephora* was raging : the *Leuites* wife runne from her husband; *Judges. 19.* *Iobs* wife vexed him: yet all true wiues. For a woman is a wife, not because shee is obedient and louing, but because she is betroathed and married : her obedience or disobedience argueth eyther the goodnesse or badnesse of a wife, but maketh not her more or lesse a wife : a bad woman married, is as truly a wife, as a good woman. If the husband command his wife to doe his will, to see to the familie in his absence, to educate his and her children well, to correct offenders, and so forth; if she be carelesse of all this, is shee not a wife? If they say no, and can proue it, many bad wiues will curse them; but some husbands that haue them, will be glad and thanke them, for finding out such an ouer-sea crotchet to make a riddance of them. If shee be a wife for all this, as indeed shee is, then disobedience and rebellion disanulleth not the marriage. Thus also it is

Disobedience
makes not no
wife, but an ill
wife.

with the Church. As what before hath beene said of the Churches wickednesse in *Esaies* time doth prooue: nay, though the wife continue obstinate, yet is shee a wife; so is the church, Gods Church, though shee will not heare. *Psal.* 81. 11. 2. *Chron.* 36. 13. 14. 16. and yet verse 15. hee calleth *them his people*, though he did seuerely punish them.

Question.

Question 2. What if a wife play the whore openly and often, is shee then a wife?

Answer.

2. *Sam.* 3.

2. *Sam.* 11. 26.

Ezech. 23. 5.

We are to be accounted Gods Church, till they can shew that Christ hath diorced vs, & remoued the Candlestick.

Ans. Such a one deserueth a diuorce, and hath lost her power of her husbands bodie: but euen then shee is a wife, so long as the husband will so account of her; as *Dauid* did his wife *Mychol*, marryed to another; which marriage was adulterie, especially if she did voluntarily liue so: *Bethsheba* after her adulterie, is called the wife of *Uriah*, and *Mat.* 19. 9. a woman marryed that may be diorced for adultery is called a wife, and so is, vntill the husband renounce her, and giue her a bill of Diuorcement, as none of his wife. If she were not his wife, he could nor retaine her. Thus is it betweene God and his Church; which, though she commit Idolatrie, (which is spirituall Adulterie, and is so called in the Scripture. *Ezech.* 23. and 16.) and that she commit it openly and continue in it, yet is she the Church of God, whilst the Lord will stand to his Couenant. as hee saith, *Ezech.* 16. 60. and will acknowledge them his people, as he did when they liued in adulteries: vntill he giue her a bill of Diuorcement, of which, read *Esa.* 50. 1. & that he doth remoue the Candlestick out of the place, as he speaketh, *Reu.* 2. And therefore, albeit we were an Idolatrous people; yet that maketh not vs no wife of Christ, nor Church of God, vntill they can proue that God hath diorced vs, and taken away his Candlestick from vs. If they will iudge vs to be diorced, and the Candlestick to be remoued: then let them shew, first, what is Gods diuorcement, and what is the Candlestick: secondly, that that Candlestick is taken away, and the diuorcement made: thirdly, how these be done; that so we may take true notice of it:

let

let them by Gods word teach vs plainely these things, and if they doe, we haue cause to hearken vnto them; till then, we must hold our selues the Church of God, being neither in Constitution nor publike practise Idolaters, intertaining no other louers, but doe hold Iesus Christ, our onely head and husband, and therefore are his wife by his owne word, Sacraments, and holy graces bestowed vpon vs, and not yet taken from vs: blessed be his holy Name. Amen.

Quest. 3. Whether a lawfull married woman, through her misbehaviour, disobedience, rebellion and adulterie, can be a false wife? Question.

Ans. False, is taken two wayes: first, for deceitfull, or fraudulent, or lying, or corrupt: secondly, for the counterfeite of a thing, not the thing, but onely in semblance like it. In the former sense, a wife wickedly disposed may be called a false wife, but yet is shee a wife, and truely and rightly as a woman a wife well disposed: as in this sense may a Church be called a false church, and yet be a church of God. In the latter sense a woman seeming to be married, and yet by reason of immouable impediments not truly married, cannot be called a false wife; but indeed, *is all one with no wife*: for in this sense a false wife and no wife is all one. A woman that is a wife, is not a false wife, in this sense, how disorderly soeuer she be, but is a true wife, disorderly liuing. When I say a *true* wife, I meane only a woman that is indeed a wife in lawfull marriage, & a false wife is the counterfeite woman not married lawfully, but going vnder the name of one lawfully married as a true man in this sense is one verily that is a man, hauing the liuely essentiall parts & properties of a man: a false man is one but in semblance like a man, a portraiture of a man; yet indeed is no man. Answer.

Thus may we learne what to thinke of a Church, when it is called a false church: corruptions in the first sense maketh it a false church but cannot make it no Church. But an Assembly, in the latter sense, called a false church, is all one with no Church. This distinction must be diligently observed, to overthrow their condemning of vs to be a false church. We must note the distinction, of a false church and no church.

church. If they vnderstand it in the first sense, yet are wee then neuerthelesse a Church of Christ, for all the corruptions which they falsly lay to our charge, and can neuer proue such corruptions to make an nullitie of a Church. If they hold our Church a false Church, in the latter sense, then must they prooue our Church, to be no Church of Christ at all. For in this sense can wee call a Church of Christ no more a false Church, then a woman married lawfully and liuing honestly no wife.

How the word
Church, is ta-
ken.

Iohn. 9.

The word, Church, (as is well knowne) is vsed for the Assembly of wicked, called the malignant church; this howeuer it is called and shewes it selfe, is a counterfeit, a false church, that is, it is no Church of Christ, but the Synagogue of Sathan, as it is tearmed by the holy Ghost, in *Ren. 3. 9.* The word, Church, is also taken for such as professe Iesus Christ, which in the first sense by corruptions may be called a false church, but not so in the latter sense: for a true Church, that is, a Church of Christ indeed, can be no more a counterfeit, that is, no Church of Christ, then true Christ may be tearmed a false Christ. A true Christian is the sincere professour, one so indeed, like *Nathaniel* before God, as he shewes himselfe to be before men; the false Christian is the Hypocrite who resembleth the true Christian before men, (for before God there are none such) but indeed is no Christian at all before God, but a very diuell; as *Indas* was, before he was reuealed to man, as Christ called him. To conclude this, *The Church* (saith Mr. *Ainsworth*) *stands in relation to Christ*. Then, say I, that which hath right reference to Christ is true, as he is true; as hee is verily Christ, so is that Assembly which hath true relation to him verily his Church. And if wee doe call it a Church, and dare not call it the Church of Christ, but a false Church, then we speaking plainly, wee hold it no Church of Christ at all. As a false Christ, is not Christ but a diuel, so that Church, which is a false church, and cannot be called truely the Church of Christ, is the church of the diuell. If therefore they dare not call our Church, the Church of Christ, then let

let vs see their impudencie, if they dare call it a Church of the diuell.

In the end of this his answere, he teacheth three things: First, that corruptions may be in true Churches, and instanceth *Pergamum*, and *Thyatira*, which I confesse to be true; and in these two churches greater corruptions, then in ours, which I wish him ingeniously to confesse: for there was the *Doctrine of Balaam, of the Nicolaitans, a woman Isebel, teaching and deceiving the people*, to make Idolaters and fornicatours: which doctrines our Church abhorreth. How then are we a false church, with lesse corruptions, and they true, with more and greater? Secondly, that some corruptions make a true Church false, as he calleth it: but indeed, the scripture alledged by him out of *Re. 17. 2. & 18. 2.* proue not his Assertion, but evidently shew the Church of * Rome to be the Synagogue of Sathan; the habitation of diuels; & therefore the church of Antichrist. Thirdly, that a church may from the first constitution, by corruptions, be a false church, though it imbrace much truth: his instance is in *2. King. 17. 27. 28. &c.* But this church was no church of God, but a congregation of *Infidels* in the first constitution; a people brought from *Babylon*, from *Cuthab*, *A-na*, *Hamath*, *Sepharuaim*, and placed in *Samaria* in steed of *Israelites*, Gods people; they worshipped diuels, and no Gods, *Succoth-Benoth*, *Nergal*, *Asbima*, *Nibhaz*, *Tartak*, *Adrammelech*, *Anammelech*, and knew not at all the God of *Israel*, in their constitution; afterwards a *Leuite* was sent to teach them to know and feare the God of *Israel*, as if a Christian Teacher should be sent now among Pagans, would yet any for that call that people from the first constitution a false church, or rather no Church of God at all? He speaketh of much truth held, & corruptions in the constitution, & that church false in that constitution. Here let Mr. *Ansforth* deale vprightly with his people, and with all the world: first, shew by Gods word plainly, what is a Constitution, secondly, what is a false church, a true church, and no Church; and withall, the euident difference between a false

Corruptions
may be in a
true Church.

* So it is, as it is
considered in
the Apostasie
and Idolatrie
thereof, but
not as it was
or is in the
Constitution.
*2. Kings. 17. 27.
28.*

A taxe for Mr.
Ansforth and
his companie,
by which the

truth will be
more fully laid
open, then yet
hitherto it hath
beene.

false Church, and no Church by Gods written word: thirdly, what truths in the constitution a Church may hold, and yet be a false Church, and what corruptions may fall into a true Church in the constitution, and thereby become a false Church: fourthly, when it becommeth a false Church, and whether then it may have relation to Christ, and be called a false church of Christ, or else no Church of Christ. The true manifestation of these things, will fully lay open the errour where it is, and will demonstrate to every one, whether we or they have the truth in this point; to wit, whether wee be a true Church of God or no, better then any thing which hitherto they have said and written against vs. If he and they loue the truth in sinceritie, let them manifest these things plainly, but not by bare quoted Scriptures, but by explanation of the Scriptures brought, and then drawing their arguments from thence, shew how such places of Scripture proue what they hold. I doe professe, if God will be mercifull vnto me, that the truth I will embrace with my heart, if herein I should stand in errour.

Reply to Mr. Smiths Answer to this.

MAfter *Smith* hath gathered vp my two Reasons into one, and giueth such an answer as it is, vnto both; which I haue before replied vnto. And thus much for the reasons from the entrance into the way.

The third Reason.

In my former
Booke. Pa. 47.

ANother Reason is drawne from their persons grievously sinning in their way, and is grounded vpon a principle of their owne doctrine and practise, which is,
that

that they may not ioyne with men openly wicked, obstinately maintaining their corruptions, eyther in life or doctrine: whence I thus reason, and frame my argument.

Those that openly transgresse, obstinately maintaining their corruptions, are not to be ioyned vnto.

The Separatists are not to be ioyned vnto.

This proposition is their owne, whether strong or weak it is not materiall, a weapon of their owne making, is of force enough to smite themselves.

The Separatists openly transgresse, and do obstinately maintain their corruptions.

And therefore not to be ioyned vnto.

The Minor proued, the argument ouerthrowes mens allowing of them: three things I lay downe and am to proue: first, that they doe transgresse: secondly, openly: thirdly, obstinately.

That they transgresse, I haue shewed in my former Booke by sixe particular instances, as:

The finnes of the Separatists.

First, by *separating* from euery one of vs, and condemning Pharisaeically the most godly men, whosoeuer they be, as too polluted, and vncleane for them to ioyne with, contrary to *Acts. 10. 15.*

Pharisaeically
Separation.

To this Mr. *Ainsworth* saith, I begge the question, and make an idle repitition, and so deserue rather pitie then answere. But whether the question be begged, see what I before haue said, of their thus departing. In saying that *it is idle*, hee may in so iudging finde himselfe idly conceited: one reason may be brought for diuers ends, and be to good purpose without idlenesse. Seauen times brings hee this reason, *the Papists doe say, the Papists may say*, yet hee iudgeth not himselfe to be idle. He so much despised mee, as hee omitted to answere vnto the place in the *Acts. 10. 15.* his terme of pitie, is but a word of mockery, but I let it passe, as Mr. *Smith* doth my words wholly here.

Secondly, by *Unthankfulness*, as I haue shewed, first, The Separatists vnto God by denying here their conuersion, or by calling

it.

Q

it a false conuerſion: *ſecondly*, to the Church of England their mother, *by* deſiring to make her a ſtrumpet, *by* forſaking her before the Lord reſuſe her, *by* accounting her a false Church, and ſo none of Chriſts, and *by* holding vs baſtards that remaine with our mother.

Page. 163. 164.

Reply vnto Mr. Ainsworths Answer.

Mr. Ainsworths
anſwere con-
demneth him
of vnthankful-
neſſe.

MAſter Ainsworth anſweres not to the proofes of their vnthankfulneſſe, but ſaith they are thankfull; yet ſhews not how they ſo be, as I ſhew how they be not, and doe now further confirme it out of his owne anſwere: firſt, hee will not confeſſe any good hee hath receiued in particular: ſecondly, hee cannot ſpeake in generall but with clipping of his ſpeech, with an (*as is meet:*) thirdly, he acknowledgeth they receiued good from Inſtruments, but Miniſters he nameth not, he will not afford the power of God by them, ſo much honour; his thanks to them is to call them in ſome Fellow Priests, and in his bitter zeale, dangerous Seducers, accusing vs of blaſphemie, perſecution, &c. Mr. Ainsworth be-like reaſons thus; becauſe he ſaith they be thankfull, though they abuſe vs, and will acknowledge no particulars receiued, yet therefore muſt they be iudged of vs thankfull. A goodly reaſon, if his bare word were witneſſe enough in his owne cauſe. His Similitude of a Papiſt inlightened and forſaking Poperie, is vnapt: firſt, he brings in a Papiſt conuerted, leauing Rome a Church of Antichriſt, as if it were one with their leauing of vs: ſecondly, one conuerted in the Romiſh Church, when they themſelues were conuerted, if they be yet conuerted, *by* our Church: one may be conuerted in a Church of Antichriſt, but not *by* it. It may be extraordinary, and yeeldes nothing to that where the conuerſion is wrought: but, *by* giueth ſomething to the Church, as Gods inſtrument, with which he worketh. Men may be extraordinarily conuerted in the Church of Rome; but not both in
and

and by it, as here they were, and others ordinarily are converted to sanctification daily, by the publike authorised ministers of the Church of England.

Mr. Smiths Answer replied upon.

Page. 138.

MAfter *Smith*, as afore maketh a Sillogisme, but therein frameth onely an imagined reason of mine, his owne indeed, and none of mine, as now the Reader may see. But to this vnthankfulnesse he answereth more directly and plainly, then *M^r. Answerth*. Hee confesseth he received here the seeds of true faith invisible, effectually to Iustification and saluation in Christ. But this hee abateth diuersely: first, with an iff; if he had not knowne the Separation: belike then, where it comes to be knowne, except it be imbraced, all hope of saluation is lost. I demand of him what is now his estate, that knew it, was in it, and now is departed from it with great contempt of it? Is it not alike, not to imbrace it, and hauing embraced it, to ouer-runne it, as hee hath done? Secondly, that this estate hee stood in to saluation, was invisible and knowne onely to himselfe, by the inward feeling of his heart, but not visibly to be so iudged by others according to the word. Here hee acknowledgeth an inward conuersion, but not an outward. But if God afford the greater, hee will giue the lesse: and can there be true grace inward, euen effectually to saluation, and for some long time, and not appeare outward? But herein hee affords not God his due praise, in denying what is true, and hereby accuseth himselfe to be outwardly wicked, suppressing grace (for true and effectually grace will not be kept secret but by violence) which he confesseth he had in himselfe inwardly. Hee also auereth a manifest vntruth, in saying that others outwardly cannot iudge of one so qualified here inwardly: the contrary appeareth by such as see men reformed, and our of iudgement from the word, doe behold the conuersion of

*Mr. Smiths
Confession.*

others by the fruits of amendment of life : as also by wicked persons, who doe see such and doe mock and so persecute them. Thirdly, hee confelleth his vnthankfulnesse, in *not thanking vs, nor acknowledging any thanks due for any visible conuersion, in which respect (saith he) our Church is barren.* As hee is hereby vnthankfull, so vntrue; as both experience and what I haue declared doth shew. If Mr. *Ans-*
worth, hold not with Mr. *Smith*, in this opinion, to wit, *that here with vs is onely inuisible conuersion*, let him tell me what in this case, hee esteemeth of the iudgement of Reformed Churches? If he hold neither inward nor outward conuersion, why dealeth he not plainly, as doth Mr. *Smith*? if he hold both inward and outward, why is he so vnthankfull as to conceale it, and to depriue this Church of her due, and God of his glory manifested among vs?

Separatists be
very vnchari-
table in censu-
ring.

Thirdly, they sinne in *Uncharitablenesse*; and thereof be three degrees.

See my former
Booke. Pa. 51.

In his Booke
against me.

The first degree is, *vnjust censuring* the ignorant, as blinded by the God of this world, and that those which haue knowledge, and come not to them, doe sinne against their owne consciences, and remaine so for feare, fauour, profit, and other wordly respects : also that those which haue tasted of their way, and seeing at length the same to be a Schisme from Gods people, so leauing them, to be Apostates, and then what not? that they will grow worse and worse, till God be auenged on them. Thus hath Mr. *Smith* written, and this censuring hath passed from the mouthes of many, and written in priuate Letters of some. Thus to iudge is a sinne, being against *Mat. 7. 1. 2.* and against the holy properties of true loue. *1. Cor. 13.* which thinks no ill, ver. 5. and hopeth all things, ver. 7. and doth nothing contumeliously.

Reply

Reply to Mr. Ainsworths Answer
to this Degree.

Page. 164. 165.

First, he saith, *my accusation is an old Popish cauill against the Protestants*: I say it is no cauill, but a iust accusation, for they haue so censured vs, and this so censuring, to be a sin, is also prooued: againe, though Papists cauill like Cauiillers, this is no cauilling. For wee accuse the Separatists not falsly, but of what is done, and wee doe shew also the same to be sinne.

Secondly, saith he: *they pray for vs, wish vs well, speaking what they beleene and know, to conuert vs, and so to couer a multitude of sinnes.* Thus would hee be held charitable: Good wordes: but let them loue in deed and truth. They pray for vs, so, if they doe as they ought, doe they for Turkes, Iewes, and Papists, with whom they yet will haue as soone spirituall communion as with vs. What is then their charitable iudgement of vs, in their so praying, with such a separation from vs? Wee pray for them, yet for all this, hee saith, wee are vncharitable. *They speak* (saith he) *to conuert vs, and to couer a multitude of sinnes.* Their conuersion pretended, is plaine * peruersion of Faith, then which, to wit, to spoyle Faith, the roote of Charitie, is nothing more against charitie: to offer poyson for nourishment, conceits for veritie, Schisme for sinceritie; iudge this, by what is here laid to their charge, and prooued in this booke against them. Their couering of a multitude of sinnes, is nothing lesse: for their way being euill, they increase sin vpon their followers, and for vs, they labour to find all, and more then all, making indifferent things sins, and truths falshoods, as doth appeare here by what is both layd to their charge for errors, and defended against them for truths.

One being asked of some, whether hee thought them Gods children, whom before he held very vertuous? He answered, A Turke may be Gods child: and would giue no other Answere.

* Nothing more against charitie then the ouerthrow of faith.

Thirdly, He denyeth *that they censure vs, &c*: If their writings, and ordinary course of speech did not contradict him, his word might stand with those that would believe him herein: read *Barrowes* workes, yea, and *Greenewood* against Mr. *Gyffard*, and iudge whether the persons be censured or not. I nominate certaine speeches, whereto hee makes no answer, as was meet to haue done; and not barely to denie, what by prooffe is auouched.

Fourthly, He accuseth vs Ministers of *vncharitablenesse, and our Church of innumerable abominations and Idolatries, which doe abound*: but the best is, he names not one. First, this mans reasoning still is thus: They are not vncharitable, because we are so; els why answers he thus? Is it not to remoue the censure of vncharitablenesse from them, which is the matter layed to their charge? Secondly, If any of vs vse reproachfull speeches, I confesse it is a fault, as also to giue any tearmes to men in hate, choler, malice, & for reuenge, otherwise then in loue, by those tearmes to discover their sinne, as the Holy men in Scripture haue done: men by priuate passion, in priuate conference may slip in words, which is not good, and wee ought all to be farre from the same; but be it much more farre from vs in publike, and in handling Gods cause, in speaking from God to the people, so also in writing: for that is deliberately to sinne, to see it before hand, and yet to let it passe, and with will to do wickedly: oh, that all of *Barrowes* veine would see this, and consider. Thirdly, for the sentence of some Ministers, (which he so much excepteth against) who say, *That such as separate themselves wittingly & continually from the church of England, cut themselves off from Christ*: he applyeth this to themselves, which the Ministers spoke in generall: but as he will needs take it, let him hold it as a iust sentence against themselves. The iudgement of these Ministers is iust vpon this ground held, *that our Church is a true Church of Christ*. If the true Church be the body of Christ, do they not in forsaking the body forsake Christ? And albeit a particular Church be but a member of the whole,

Page of my
former Booke
163.

Such as doe
forsake the true
Church of
Christ, doe for-
sake Christ
himselfe.

whole, yet the case is all one. A finger forsaking the hand, therein forsakes the communion with all the rest of the members, and of the whole bodie, and so also with the head of that bodie. If this be not so, then, why is a man (in their iudgement) iustly excommunicated, held to be one cast out to Sathan, a Heathen, and a Publican, as one not of the Church of God, though he be excommunicated but by one particular true Church? If then our Church be a true Church of Christ, as is in this Booke prooued, these *Separatists* haue cut off themselues from Christ, and are (as Mr. Perkins saith) *Excommunicatours of themselues*, and to be held as *Heathen* and *Publicans*.

Lastly, for his bare accusation of vs, for innumerable abominations, and abounding Idolatries; I say, it is as false, as idle; here in his owne defence, and against himselfe, proouing still his vncharitableness, in thus accusing their mother so falsly. But these speeches flow not from any iust cause in vs, but from the innumerableness of his imaginations against vs, and the abominable super-abounding gaulie bitterness within themselues, from which the Lord once free them.

*Reply to Mr. Smiths Answer to
to this first Degree.*

Page. 131.

HE saith, their censure is but *the censure of the holy Ghost, and what the Scriptures doe teach*. It is great wickedness to doe euill and defend it, but horrible blasphemie, to make the holy Ghost, and holy Scriptures abettours of mens cursed passions, raylings, and outrages. Let him iustifie by the Scriptures his *Barrowish* raylings; and reuiling tearmes, and so acquite himselfe of blasphemie: till then let him consider and feare, that God will reckon with him for it, except he repent. Saint *Paul* neuer dealt

2. Tim. 4. 14.

1. Tim. 1. 20.

2. Tim. 2. 17.

dealt so with *Alexander the Coppersmith*, nor with *Hymeneus*, nor with *Philetus*, nor with false Apostles, neither did *Michael* so deale with the diuell: but these men can giue themselves dispensations for any thing. Is not this Antichristian pride, and a signe of a presumptuously daring spirit? Iudge by this mans writings, by his Actions.

Separatists vncharitable in their desires.

The second Degree of *Uncharitableness*, is their desire to haue the preaching of the word extinguished among vs, and so Egyptian darkenesse to come vpon vs, rather then it should be taught by any Ministers of the Church of England: which appeareth by their perswading, first of Ministers to leaue their Ministerie; then of the people to forsake them: and by their dispising and scoffing at the diligent endeouours of any of vs, in teaching the people.

Page. 165.

Reply to Mr. Ainsworths Answer, &c.

Mr. Ainsworths vile report of our people, Church, and Ministers.

MAfter *Ainsworths Answer*, is not a direct denyall, but it is an ouerthwart accusation, full of bitterness against vs, though couered with fine and smooth termes. Who saith; First, *That Egyptian darkenesse couers our land.* Secondly, *That the true light of the Gospel is not yet risen among vs.* Thirdly, *That our land is Vr of the Chaldees.* Fourthly, *That wee walke in the light of the fire and sparkes which men haue kindled to themselves.* More specially touching the the Ministerie, he saith; 1. *It is an Antichristian Clergie, to be sent backe to the bottomlesse pit.* 2. *Thornes and thistles, that can yeeld no grapes, nor figs.* 3. *A false Hierarchie and Priesthood.* 4. *That it vpholds idolatrie, prophanenesse, humane traditions, pleads for sinne, and against the truth.* Particularly of the Ministers without exception, thus he saith: 1. *that they be false Prophets;* 2. *their Vision night, their Diuination darkenesse;* 3. *that they deceiue the people, and preach lyes*

lies in the name of the Lord; 4. that they be Falsers, not sent of Christ: 5. he compareth them to theevs comming in to steale and kill. All this he onely saith, but brings no prooffe: It is enough to answer him that he slanders the people of God, speaking openly euill, and belying the Ministers of Christ. If a false accusation be charity, he hath herein well acquitted himselfe from vncharitable dealing with vs. Hee saith nothing to my proofes, touching the hearing of Gods word euen from vs. These he ought to haue refelled, had I erred therein, els hath he answered nothing, but turned onely his pen to scandering. I expect that the next time, he should take vp my words better, and answer more to the matter, els learne to be wisely silent.

Page 52. 53.
54. of my former Booke.

Reply to Mr. Smith his Answer to
this Degree.

Page 132.

IT is in substance a graunt by necessarie consequent vnto that which I lay to their charge, and yet would hee in words seeme to denie it, and so accuse me for a slanderer. But Reader, marke what I say: *They wish the word not preached among vs, rather then it should be preached by any of vs in the Ministerie.* I say not that they wish it simply, but respectiue, this he yeelds vnto, by wishing the dissolution of our Ministerie. The reason by which he would denie, what I lay to their charge is, because hee desires that the *Word might by the Kings commandement, or allowance, or permission, be preached throughout his Dominions, by men fitted thereunto.* But this takes not away what I haue said: for here he meanes, that the King would graunt some of them leave to preach in his Dominions. But herein obserue, what he holds partly against himselfe, and partly false by insinuation. *Falsly* he insinuates that the Kings Maiestie allowes not fit men to preach the word, for if he doe, why wisheth

Mr. Smiths answer
were vntrue,
and against
himselfe.

he it, as if it were not? *Against himselfe*, because hee here grants, that if the King command or allow fit men, they are to be heard: but such haue we, and allowed by his Maiesties authoritie, and therefore are such among vs to be heard. Let him answere himselfe, and the *Separatists* him herein also; except they will deny the Kings authoritie.

The rest of his answere also in some things is still partly against himselfe, partly bare affirmations in vntruths. *Against himselfe*, for that hee acknowledgeth: first, that *the word may be preached without a true Constitution*: then say I, may it be heard, where there is no true Constitution, *Ergo*, now among vs, though we had no true Constitution. Secondly, that *Preaching is more necessarie then a true Constitution*: Why then say I, is the preaching of the word reiected, for want of a Constitution? Thirdly, that *men must be conuerted and brought to the Faith, before the Church be Constituted, and they be established in the new Testament of Christ*. Then may there be a people conuerted, and be'eeuing God without a Constitution, and before they be in Christs new Testament. A Paradoxe; Can there be Faith and conuerſion to Christ out of the new Testament, and without couenancing with God? These men will teach any thing. His bare affirmations in vntruths are: 1. *That wee haue established an Antichristian Communion and constitution*: 2. *that we iumble all the people of the Land together, of what Religion soener they be*: 3. *that ouer vs is set an Antichristian Ministerie, worship and Gouvernement*: 4. *that wee doe maintaine it, and refuse wholly all Reformation offered*. All said soone, and onely said; hee prooued none of these things, neither confuteth such as haue publickely defended our Ministerie, worship, & Gouvernement. Let him confute Doctor *Downham*, his late Sermon. Doctor *Scutcliffes* Booke, of Eccles. Discipline. But it is not matteriall. what a wauering Reed faith of his bare word: What, haue we not renounced Antichrist, and his power ouer vs? doth not our Profession and Lawes separate a Protestant from a Papist? And how can we be called a Church Reformed, if

we

Mr. Smith
saith, but pro-
ueth not what
he saith.

we haue refused all reformation? Is it true then, which here he auoucheth against vs vpon onely his bare word?

The third degree of *Uncharitablenesse* is, that they en- Separatists are
uie and are sorry for the prosperitie of Ministers and good enuious and
things amongst vs, contemning and condemning the best, proud.
for the best graces of God in them: for the more religious
and painefull men be in our way, the more they censure
them, and raile against them, as *Barrowes* booke doth wit- In his disco-
nesse; contrary to our Sauours practise: *Mat. 12. 20.* uerie.
against his Commandement: *Luke. 9. 49.* against *Barnabas*
reioycing: *Acts. 11. 20. 21. 23.* and *Pauls* ioy. *Phil. 1. 18.*

Reply unto Mr. Ainsworths Answer.

Page 166.

MAfter *Ainsworths* answer is, that they reioyce at good Mr. *Ainsworth*
things among vs; but hee meanes his owne good equiuocates in
things, their Schisme, where hee answeres not mee to my his reioycing:
meaning, and takes his schisme and their errours for good
things; the thing in question. I neuer doubted, that they
would be sorry or enuy the successe of their way; this his
ioy, so vnderstood, is idly conceiued to be the good things
which I meane. Then hee getteth at what good things I
meane, but without my thoughts. I vnderstand neither sect,
nor Schisme, nor any humerous conceit of parties parta-
king this way, or that way, but the preaching of Gods Word; What good
the effectuall power of it; the encrease of Preachers; the ma- things wee re-
ny godly exercises with vs; the honest conuersation of many; and ioyce for.
that their schismaticall way is more and more discovered to
many; and as Schisme reiectled of some, which did intertaine it,
and now haue returned, to the ioy of many; that the Gospell is
yet upheld, and Lawes made against Poperie: these and such
like, are the good things which doe prosper with vs, and
for which wee are to reioyce and praise God.

Advan-
ment of
learning is
good for
the Church.

What sorrow some men, as hee saith, haue at the prosperitie of Prelates, as he calls them, they best know: for my part, I professe with *Reuerend Beza*, long may the church inuoy them, if it would please God, that as they haue gouernement in their hands by *Authoritie*, so euery one would execute the charge committed to his trust diligently: for then more enuious then truely zealous were they that would sorrow to see them in prosperitie. Prosperitie aduanceth the credit of authoritie, and hinders not goodnesse whereas is grace and true feare of God. It is madnesse to dislike the aduancement of Learning: it is not approued wisdom to despise ancient generall Customes of Churches, not against the Word: or not to allow good order of Ecclesiasticall Superioritie in Gouernment, without which, men runne, we see, as many wayes, as they haue imaginations: and no end is of out-roads, if the power of authority restraine them not. My hearts desire is, that what amongst vs is allowable, may by good vsage become more lawdable, which by abuse in personall miscarriage doth grow contemptible. And therefore touching the Booke he mentioneth, which I writ, and would haue printed, it is a false report receiued of him. The Author thereof I challenge here, therein to haue slandered me. Indeed I gathered from their workes, what possibly might haue been said in the worst manner against vs, onely to see what could be said, better to arme my selfe against them; and by that and other meanes, I did not a little satisfie my selfe.

*Reply to Mr. Smiths & Mr. Ainsworths
Answer hereto.*

IT is a deniall with railing on me, but what is said already, what his practise is, what here he hath vttered before witnesses, is prooffe enough to contradict him herein, that denieth dayly his former selfe in doctrines and deeds.

I lay to Mr. *Ainsworths* charge, that is, to him and his
Companie,

Companie, their wofull abuse of Excommunication: and doe produce witnesses for the same, which he wholly in silence passeth over, as neither having any conscience able to defend it, nor grace to confesse the same; to shew the spirit of humilitie, & impartialitie towards themselves. Mr. Smith denies their rash Excommunicating any, and yet a Taylour among them was Excommunicated for taking seaven shillings, for making a Doublet and Hose, and standing in the lawfull taking of it: because another Taylour said, he ought to have had but five shillings. Againe, he and they (before they went over) Excommunicated one for hearing the word preached by our Ministers. The Cap. at Gains.

Is not this abuse in Excommunication, to cast a man off to the diuill, for hearing Gods word, which is a thing commanded of God? there is no precept, no practise of this in all Gods Booke; where is hearing the word of God made a sin, deseruing Excommunication? Indeed Pharisaicall Hypocrites threatned Excommunication for men following our Saviour and beleeuing in him: but our Saviour forbad not his to heare them. *Mat. 23.* This is therefore to be rather of a proud Pharises spirit, then of Christs. But he saith, that it is lawfull to Excommunicate one for hearing vs: first, because we be false Ministers. I answered, that if it were so; yet it followes not, that wee should not be heard at all: for so was some of the Pharises, yet our Saviour did giue leaue to heare them, so it be with a *take-keed, and a warinesse*: secondly, because our Church is a false Church, and so an Idoll, and to commit Idolatrie deserues Excommunication. I answered: he takes two things for graunted, which we denie, and hee cannot proue: first, that our Church is a false Church; and then, that a false Church is an Idoll: the contrarie I shall manifest afterwards, by answering his reasons for the same: thirdly, he askes whether I will heare a Popish Priest preach, and pray. I answered, that I would, so be he preach the truth of God, and pray as we doe, only to God, in Christ, let him shew Scripture why not? fourthly, because hee saith, the Lord forbids to heare false

It is an abuse of Excommunication, to Excommunicate any for hearing of the word.

Prophets, &c. *Dent.* 13. 3. *1.Tim.* 6. 3. 5. *Tit.* 3. 10. 2. *Ioh.* verse 10. I answered, that these places be nothing to vs, except he can proue vs false Prophets, and Heretiques. He can easily call vs so, as he is audaciously bold, to call S. *Augustine* an Heretique, which no Church of Christ euer so did name. It is not the quoting of scriptures, but the *true sense*, & *right application*, which conuinceth an aduersaries conscience: let him proue that these are spoken of vs, and there an end of this. And thus much for the third sinne, and the degrees in sinning.

Separatists a-
busers of Scrip-
ture.

Fourthly, they sinne in *abuse of holy Scriptures*, ill expounding, misapplying, idly alledging, and crookedly wresting them from their true meaning. For the truth herein, I commend the serious examination of their quoted Scriptures in their confession, to any indifferent vnderstanding Reader, and by him herein to be iudged, and their cause vpon this one point, if so they please, to be aduentured. If they aske particulars, they are too many to recite; some are answered here in the Reply to their answer to the first error, which the Reader may consider of; as also of others else where, as hee findes them, and in my Reply by his reading shall meet with them.

Page. 167. 168.

Reply to Mr. Ainsworths and Mr. Smiths Answers.

Page. 134.

MAfter *Ainsworth* onely referres the Reader ouer to my third probabilitie, & to their Bookes, and so do I. *Mr. Smith* denyes not this, but excuseth himselfe by ignorance, if he haue so done, by not remembring the places, and would haue them produced; as if hee neyther knew any, neither I knew to produce them; but hee hath a *Reiwynder* of diuers Ministers to a Reply of his, wherein they shew him euidently his grieuous sinne herein, by many instances. He kept this their labour close, which is so much against

against him : and doth discover fully his audacious dealing with Gods word. And thus haue I proued that they sinne in practise and in doctrine, as shall be more manifested afterward.

The second thing is, that they thus sinne openly; which is also euident, by their wayes knowne farre and neere, so as this needes no prooffe.

Fiftly, they sin in their *obstinacie*, which is the third thing to be proued in the last argument : this is proued by me in my former booke, from, Page 65. to 70. in which discourse is also shewed, how they do manifest their obstinacie.

Separatists be obstinate.

Reply to Mr. Ainsworths Answer.

MAfter *Ainsworth* with all the help he hath had, cannot wipe off their wilfulnesse. Hee cannot I say, because hee doth not, for that he would doe herein what hee can. He toucheth not one reason, nor answers a word to the diuers instances which I giue, and whereby I shew them to be wilfull. If the next time, hee answere not to what I haue said in the other booke, and hee now hath passed by, he is iudged more wilfull and peruerse, for that he will not see nor now acknowledge their wilfull peruersenesse, so plainly made manifest vnto them. But saith hee, *wee are no Schismatickes, nor our way Schisme, and therefore not wilfull in persisting in a good way.* By this it appeares, proue their way Schisme, and then they yeeld themselves to be wilfull. Then for this, see my Reply to his answer made to my second Probabilitie, where their Schismaticall course is made manifest vnto them : and also consider what after I say, to manifest our Church a true Church, from which to depart with condemnation as from a false Church, or for some particular corruption to auoid spirituall communion in holy things, is a proud Pharisaicall and damnable Schisme.

Mr. Ainsworth not able to cleare themselves of wilfulnesse.

Hee

Hee saith that *the Papists as easily call vs Schismatickes, as we doe them.* I grant as easily, but not so truly. The folly and fallshood of this obiection is shewed before at large.

Reply to Mr. Smiths Answer.

Our departing
from Rome, is
no Schisme, &
yet the Separatists
are in
Schisme from
vs.

MAfter *Smith* his answer is : First, that we persist in our Schisme from the Church of Rome: belike he reasons thus; if our departing be lawfull to be persisted in without condemnation of obstinacie, then may they persist in their Schisme from vs, and not be iustly held obstinate: but I answer, that our departing from Rome is no Schisme, for that Iesus Christ in plaine words commands vs to come out of her; *Rev. 18.4.* There is no Schisme in forsaking that Antichrist: neyther are wee condemned of any, but onely of the Papists themselves for Schisme, as the Separatists be of all: and wee say, that the Papists condemnation of vs, is nothing in the partiall defence of themselves, and vniust censure of vs. Secondly, to vphold their departing from vs, to be as lawfull, as ours from Rome, he dare auouch (for what dare he not teach after his owne conceits,) *that the difference betweene them and vs is more, then betweene vs and the Papists.* M^r. *Ainsworth* before equalled the causes of their departing from vs, and our departing from Rome, but this man makes our corruptions greater between them and vs, then betweene vs and that Romish Synagogue of Sathan; but how false this is, remember what is said of this in the second Probabilitie.

*Separatists are railers. If any particular person be free from this, and other euils, I here doe not vnderstand him nor any such.

Sixtly, they sin in their **railing, scoffing, and blasphemies, &c.* This haue I set forth at large in my former Booke from Page. 70. to 78. and by the word haue manifested the same to be great sinnes.

Reply

MAfter *Ainsworth* his answer to this is: First, a doubting, with an *iff such things be*, they themselves condemn them. They be loath to see their sinnes, and to confesse them: humble spirits sooner confesse their owne evils, then sit proudly taxing their neighbours. Secondly, hee *saith, what I account railing, scoffes, and blasphemies, are no other speeches, then the holie Ghost hath used and applyed to like persons.* If hee will not be iustly condemned of impious blasphemie, let him proue this, else most accursedly imputes hee sinne in and by them to the holy Ghost. Let him tell mee where euer the holy Ghost called *for Prayer the smoake of the bottomlesse pit; singing of Psalmes harmonising some ballad; The Lords Supper a two-penny feast; that such Ministers as with vs preach painefully, and line religiously, are called by the holy Ghost, rauening wolues, Angels of hell, and that upon such, are the uttermost deceits, and effectfull delusions of Satan.* A wofull man if that hee dare charge the spirit of God with such things. Hee that dare say this, is bold enough. Thirdly, hee seemes to make their out-rage herein letse, by alledging *Martin Marprelates* course. *Martins* course was curst, and condemned iustly of all sober spirits, yet was not hee so badde as *Barrow*, that *Rahabakah*: no scurrulous Mate answerable to this man, his penne was full of venome, as his head of violent rage, his writings witnesse it, as I haue at large declared in my other booke. If this Answerer will iustifie him, let him beare his iniquitie: Had his cause beene good, yet his manner in handling it was diuellish; what excuse soeuer may be made for him.

Mr Ainsworth
 imputeth sinne
 and blasphemie
 to the holy
 Ghost.

Reply to Mr. Smiths Answer.

Hee speaks for his fellow *Barrow*, and tels vs, that first, hee approues of *Barrowes* Scripture-phrases, as fitly applyed against vs: secondly, other Phrases also, because hee knowes not what particular motion of Gods spirit guided him; for it seemes, hee dare not but thinke, what hee wrote was of Gods spirit: thirdly, hee dare not censure his mocking, for that hee followed therein *Eliab*. Thus can they gloze with themselves, and iustifie any thing, & all vnder colour of pietie; the more damnable their iniquitie. Let this man doe his best for *Barrow*, or rather worke wickednesse for him, hee cannot proue before God all his Scripture phrases to be aptly applyed against vs. And what motion of the spirit can railing, rage, or mad frensie be, that such a one cannot therein be iudged of? His following of *Eliab* against *Baal* and *Baals* Priests, was beyond his warrant to mocke and taunt the preachers of the Gospell, from any authoritie of God. Hee that sinneth is worthy of death; so he that consents and iustifies the wicked, deserues to die, and a woe by *Esay* is pronounced against him.

Esay. 5.

Page 71. 73. 75.
of my former
Booke.

In his Epistle
of his booke
of Differences.

I alledge against this man, his published writings: first, against the Separation: secondly, for his allowing of Bishops: thirdly, for his iustifying of set Prayer, and saying of the Lords Prayer. He answers me thus; *that I may as well alledge against S. Paul his Pharasaicall practises, persecutions, & blasphemies, before he came to the truth, as evidences to confute christian religion, which afterwards he embraced.* This answer set downe, is enough to manifest him; and sufficient it were not to regard what he writes: for as new conceits arise, so wil he euery day deny himselfe; and of late in effect he hath published so much of himselfe. If therefore hee had not adured me *before the Lord* to answer him, I had iust cause in euery mans indifferent iudgement to haue beene silent, and

to haue let him flye without pursuite. Hee hath out-runne himselfe with vs, and now also what he was with the Brownists; whose assemblie hee condemneth at this present, *to be as very an Harlot as the Church of Rome.* So then, such as here suffered imprisonment, and now are with him, suffered due punishment for their wickednesse, and for being in loue with an Harlot: may they not by this haue sweet comfort of their troubles for their Brownisme? Note this, Reader, well.

In his Booke of Anabaptistrie called, *The Character of the Beast.*

Now followes the matter of Brownisme, the opinions of their owne way, errours arising from their owne heart; which being proued, I may conclude that they are in that their way not to be ioyned vnto, but to be auoided as Schismatickes.

The first Errour of the Brownists.

THEY hold, *that the Constitution of our Church is a false Constitution.* This Mr. *Ainsworth* confelleth to be their opinion, Page 169. This is an errour, it is manifest, for that *the Constitution of our Church is a true constitution*: which thus I proue:

First, *an Apostolicall Constitution, is a true Constitution,* 1 Reason. *such a one is ours*: for first, the people of this Nation was conuerted to Christ as true Stories doe witnesse, by cyther Apostles, or Apostolicall men: neyther is it to be doubted, but that in their dayes the Gospell was farre spread, as may appeare by Saint *Pauls* testimonie. *Rom. 10. 18. Col. 1. 6.* It is a Popish errour to auouch the contrary, as learned men with vs haue maintained against the Papists. Secondly, because we yet hold and maintaine the same things Apostolicall, whereby both wee and other Churches were made Christian Assemblies, that is, the Word, externall profession of Iesus Christ, and the holy Sacraments; by which, and for which, the people in the Apostles dayes were accounted

1 Reason. That our Constitution is Apostolicall and true.

124 *The Constitution of the Church of England true.*

Christians. The Word *makes Disciples to Christ.* *Mat. 28. 9.* *Marke. 16. 15.* And it is *the word reconciling men to God.* *2. Cor. 5. 19.* by this, wrought the Apostles. *Act. 2. 14.* with *37. 38.* and *16. 32. 33.* This word giuen to a people, is Gods couenancing with them: for so the declaration of his will, by his word is called his couenant. *Leu. 2. 13.* *Dent. 29. 11.* and hee takes such to be his. *Dent. 26. 18.* The peoples receiuing this word, and professing their faith to God, is their taking of God to be their God, and couenancing with him: *Dent. 33. 3.* and *26. 17* of such hath hee receiued a reconciliation. *Iob 33. 23. 24.* And such Professors the Apostles admitted into the Church, as those that had couenanted with God, and were not to be denied the seale of the couenant. *Act. 8. 12. 37. 38.* The Sacraments combine and knit vs together. *Mat. 28. 19. 1. Cor. 10. 16.* Therefore vnlesse they will deny that wee haue Christs word and Sacraments, and that we doe not professe that Christ to be our Sauour, they cannot with any face of truth deny vs both to haue had, and now to haue one and the same Apostolicall constitution; suppose there be now corruptions, they take not away the nature of a true constitution, so long as we hold no other word of life, then Christs; no other Sacraments then hee instituted; nor any other Sauour, or meanes of saluation, but onely himselfe.

2. Reason.
We are as truly
constituted as
they.

2. Cor. 11. 4.

Secondly, *if they be a true constituted Church, then are we so:* but they so thinke of themselves. The consequence is necessarie: because wherein they be Christians, by the very same be we such also: *they professe Christ; and preach they any other Iesus, whom wee haue not preached?* They say. *they haue the Spirit:* If they meane Gods Spirit, where had they it? not here? *Haue they receiued another Spirit, whom wee haue not receiued?* They haue (say they) *the Gospell:* What Gospell? *Haue they receiued another Gospell, which wee haue not receiued?* I then say with the Apostle, wee might suffer them: If they can proue it, then we must belecue it. Lastly, they are baptised, and so be wee: If wee be truly baptised, then are wee in a true Constituted Church; which thus appeareth:

appeareth : First, true Baptisme puts on Christ; *Gal. 27.* and a companie having put on Christ, can they be denied to be in Christ? and if in Christ, then his Church. Secondly, true Baptisme admits men not into a false Church, but into the true Church; if our Baptisme be true, then are wee a true Church, except wee haue after forsaken our Couenant. Thirdly, true Baptisme is Gods true Scale, to the persons so baptised, that he hath couenanted with such, and they with him, and therefore he saith, such were borne to him as were in Israel, euen, for that they had vpon them the scale of Circumcision; the like may be said of such, as haue vpon them Baptisme. And if wee be Gods children by Baptisme, and hee thereby doth testifie his Couenant with vs, then are wee his people and true Church. This cannot be denied, vnlesse they can shew that God hath reuerfed his Couenant with vs, though we be baptised : but this they cannot, so long as wee doe professe Iesus Christ, and hold his word, which is his couenant with vs: though some doe breake with him in many particulars, shall the vnbeliefe of some, make the Faith of God of none effect to all? now God forbid. If they say that our Baptisme is false and no true scale, as Mr. *Answorth* saith, Page 195. *Rom. 3.4.* I answer; If it be Christs baptisme, then is it true Baptisme, and a true scale: for Christs baptisme is but one, hee hath not a true and a false baptisme in his Church. *Ephes. 4.5.* If it be not Christs, then it is no Baptisme at all, and so should we need to be baptised, because we are not baptised : and then why herein agree they not with Mr. *Smith*. The iudgement of Diuines here and beyond the sea, hold our Baptisme true. The matter and forme are true, and therefore it is true. If they can shew any other matter and forme of Baptisme instituted by Christ, then whereof our Baptisme doth consist, they say something : a true Minister is for the well being, but a Minister is not of the essence of a Sacrament.

Thirdly, The people gathered together in Christs Name, 3. Reason for that is, by his authoritie and ordinance to professe him, are a true Constitution.

We are gathered by Christs power.
Rom. 3. 4.

true Church, and so in a true Constitution, for Christ is among them. *Mat. 18. 20.* But such are wee, by the power of Christ are we conioyned: *first*, in the time of Reformation in the beginning of *Queene Elizabeths* reigne, were many by Gods Word and Spirit, ioyned into the Profession of Christ; which *Word and spirit is Christs power*: now that this power did conioyne them, is euident; for her Maiestie (with many other) in *Queene Maries* dayes professed freely the Gospel, after whose death they also did vphold and continue it: this is most euident; and cannot be denied. Then others were by her Maiesties blessed Rule, brought to the outward obedience of the Gospel. Now, that *her authoritie was also Christs power*, is manifest; because Princely authoritie is his ordinance, & the same hath the Lord vsed to to reforme his people, and to ioyne together his people, as is to be seene in the Example of *Ezechias*, and *Iosias*; and therefore are we a people gathered together in the Name of Christ, that is, by his power and authoritie to professe his Name, and he is among vs, and in many powerfull to Sanctification of life; and therefore a true Church, and in a true Constitution. Lastly, we all now liuing cannot be said to be gathered by the Magistrate, but haue been brought into the Church *by the Faith of our parents, & the Churches charitable iudgement of vs in our infancie, to haue belonged vnto Christ, and by his now gathering do we stand a people of God, confirmed by the word, and vpheld by the authoritie of the Magistrate.*

4. Reason for our Constitution.

Our Constitution agreeth with Mr. *Ainsworths* description of a constitution.

Fourthly, *Our Constitution agreeth with Mr. Ainsworths definition of a Constitution, Page. 170. The Constitution, saith he, of the Common-wealth of Israel, is a gathering and uniting of a people into a diuine policie.* If this definition be true, then we agreeing vnto this, our Constitution is true: the forme whereof is, saith he, *Order.* First, then we are a gathered and united people by the word, into the profession of Christ; and knit by Baptisme, and the Communion, and thus, first, vnder one Soueraigne authoritie; and secondly, tyed to this honour of Christ by wholesome Lawes. Secondly, they are gathered into Order, as was the Common wealth

wealth of Israel, for in that policie, persons were gathered into Families; Families brought into Cities; Cities vnited into Tribes; and Tribes subiect all vnder one Supream power; vnder whom were others, both in the Church & in the Common wealth in this order also of Superioritie, one ouer, and an other vnder an other; the Church and Common wealth, being one commixt bodie in policie, vnder one King; so as the offices of the seuerall members might be distinguished in their speciall ends, and manner of working, but not be diuided bodies altogether one from another in matter of Gouernment, in which the high Priest Deut. 17. did intermeddle about ciuill affaires, as well as others, not Church-men, as wee say. Mr. *Ansforth* acknowledgeth and teacheth, that all are Church men, though imployed in ciuill causes; for the distinction of Clergie, and Lay-men (saith he) is popish. Hee holds also that the people haue authoritie to meddle in Church gouernment, to appoint Tradesmen to sit with their Pastour in cases of Excommunication; why then may not the authoritie of Princes be as sufficient to allow Clergie men, as wee speake, to meddle in Common wealth matters, if they be held fit, vpon occasion, not neglecting thereby their Ministerie, no more than the high Priest did omit his Priest-hood, though he sat now and then in other causes? Hath a Layman more libertie for to meddle in matters of the first Table, than a Minister to haue to do in matters of the second, being called thereunto? Is matters betweene man and man any thing but righteousness? and is not a Minister to teach that? and if he ought to teach it, may he not see the same put in execution, euen by authoritie giuen vnto him? an Elder, that is, a Church man, a Minister, is commended for ruling well, 1. *Tim.* 5. besides his labour in the Ministerie. And thus is the Common-wealths Order in Israel here obserued: persons are gathered into Families, Families into Parishes, Parishes into Diocesses, Diocesses into Provinces; and all vnder one Supream regal authoritie: vnder whom in church & Common-weale are other in superiority and

and inferioritie one to an other, for well ordering this bodie knit together, as was the same in Israel. If all things were answerable to this Order, were there any better, or more exactly agreeing with the Order in Israel? Thirdly, I say, this is also diuine vniting of vs together: first, because it so agreeth with Gods Order vnder the law: secondly, because the Kings authoritie, which is Gods authoritie, hath so vnited vs, by his established lawes. This Order is more order, then that confused meeting of stragling priuate persons, who vnder pretence of Christian libertie, will liue vnder no law, but doe what to themselues seemeth good; of which the holy Ghost complaines, and renders a reason, *Judg. 17. 6. & 18. 1. & 19. 1. because there was no king in Israel.* He cryes not out for the want of an Ecclesiasticall Constitution, the Order of *Aaron* appointed by *Moses* was then among them, but he laments the want of a King, without whom *men did what they listed.* Such a complaint may be iustly taken vp against these, who doe what they list; now *Brownists*, now *Anabaptists*: one allowes that, another this, a third would haue hee knowes not what. One halfe Excommunicating another halfe; they be full of varietie, instabilitie is their Christian libertie. Aske some returned from them, what troubles for euery trifle, what carping and censorious spirits arise vp in them? They be a disquiet Sea, neuer without some stormes arising; they be a very *Babel*, for that they haue no King in *their Israel*: that is, of their Constitution, to keepe them in obedience. The Holy Ghost complaines three times for the want of a King, to shew what a good thing it is to haue a King in Israel; without whose authoritie, though there be the word, and a constituted Church, yet will men doe what they list. Marke and consider; the happinesse herein, and their miserie.

3. Reason for
our Constitution.
If their description of

Fiftly, *We are a true constituted Church, if their description of the Church: be true:* for though I haue shewed how false it is; yet sithen they maintaine it for true, it is enough to proue by their owne iudgement against themselues, that

we

we be a true Church. Now that the Church of England agrees fully with their description, it shall appeare by the particulars, of this definition of theirs, set downe in their Booke to the Kings Maiestie, Page. 44. in the *third Position. Euery true visible Church, is a Companie of people called, and separated from the world by the word of God, and ioyned together by voluntarie profession of the faith of Christ in the fellowship of the Gospel.*

1. That wee are a Company of people none deny. 2 Wee are Called, Some internally, as the fruits of the Spirit witneseth, and all externally, as the generall profession of euery one declareth. 3. Separated from the world; in that wee by Profession, Lawes, and Publique meetings, are seuered from Iewes, Turkes and other Heathen: also from Papists, Anabaptists, Familists, Ari-ans, Brownists, and all such Heretiques, and Schismatics, which is further manifest by our Publike condemnation of them, & also by infliction of punishment vpon them, for their wicked practises: thus are we five waies separated from false Religions and Assemblies. Now if it be said, it is not a perfect separation from all corruptions, and from all men of ill conuersation. I answer, not to come to perfection of a thing, takes not away the true being of it in that whereto it is come. There is in no man perfection of sanctification, nor any example of any Church free from all corruption, and all corrupt men of the world, but either in publike or priuate were somewhat short of this perfect separation in practise. It is enough for the present purpose, that we can, proue that we haue made a separation, for in their description they only nominate simply a separation, without mentioning any degree how far, their minde in that is not manifest herein yet vnto vs. 4. *By the word of God.* Thus also haue I proued, that our Church was called: whether hereby be meant, the Ministerie of the word, or Magistacies lawfull power commended and blessed in reformation of the Church by the Word: for that may be said to be done *by the Word*, which is done by the allowance thereof. 5. *Ioyned together.* Thus is also our Church, as also I haue

T

proued,

a Church be true, wee are a true Church constituted.

¹ We are called.

³ Separated.

Obiection.

Answer.

4

5

6.
We be voluntarie professours, and how.

*Neh. 10. 29.
Leu. 4. 13. 15.

7.
We haue Faith in Christ.

8
We haue fellowship in the Gospel.

proued and declared *how*. 6. *By voluntarie profession*. For Profession it cannot be denied, but perhaps they doubt, how it may be held a voluntarie Profession. But if they consider these things: first, our Soueraignes voluntarie Profession with the Honourable Counsell; for who compels them? secondly, the free proceeding of the Honourable house of Parliament, where it is allowed for euery one to speake freely, and the good Lawes made to establish Religion, and to punish offenders with free consent: thirdly, the Communalities free choosing of Parliament men, who are their * mouth and heart in their proceedings: fourthly, if to these generals, there be added, the free contributions of many Congregations, for the maintenance of the Ministerie of the word, the many thousands that seeke abroad for instruction, without enforcement of law, there is no reason to iudge our Church vnuoluntarie Professours. What if some dissemble? who knowes it certainly? what if some come for feare? yet so long as they are at a choise of two things, either to suffer punishment, or to profess Religion, can they be said not to come therefore voluntarily, si then that where there is a choise, there is a kinde of freedom? They may see then that we are a people voluntarily professing, this cannot be denied, except they can proue, that for some, the profession of most and the chiefe are not to be esteemed. 7. *Of the Faith of Christ*: they here shew not what Faith, neither the kinds, nor degrees of Faith: now certainly can any thinke, but that we all doe profess the Faith of Christ; that is, either, that Christ is Hystorically, or that Christ is a Sauour, and such to hold on temporarily, or els, that he is, to so many as certainly beleue in him, to saluation, a blessed Redeemer? If in but some of these wee haue the Faith of Christ, we do answere to the description, si then they mention onely a *Faith of Christ*: but wee haue these faiths, all Hystoricall, some temporarie, & some iustifying Faith among vs, we herein by their description are a Church of Christ. 8. And lastly, *in the fellowship of the Gospel*: first, the truth of the former doth inferre this necessarily,

necessarily, for we cannot be a company voluntarily gathered into the profession of the faith of Christ, & not be in fellowship of the Gospel: secondly, because we are all one body, & all more or lesse partaking of the doctrine of the Gospel, and of the Sacraments of the Gospel: As hee that in some thing doth ioyne with men in ill, though he be not absolute with them in all things, hath fellowship in darknesse: so on the contrarie is it true, touching our fellowship in the Gospel; there may be a true fellowship in the Gospel, though such as be so therein be ignorant of verie manie truths, els were not the Apostles in that fellowship before Christs Ascension, who were ignorant of many things, and slow of heart to belecue all that the Prophets had said; so *Luke. 24.* the Hebrewes after much teaching; and if corruptions should hinder, then the *Corinthians* had not been in the fellowship of the Gospel, whether we respect the Doctrine of some in a maine point of Religion, touching the resurrection, or the ill liues of some among them. I see not therefore how they can deny vs fellowship in the Gospel, more than these, or all the Churches of God in the world. *Heb. 5. & 6.*

Lastly, if the Church of Rome, be *in* a true Constitution, then much more may it be concluded truly, that our Church hath a true Constitution; being in a state reformed much from all the grossest errors and absurdest corruptions thereof. Now whether the Church of Rome be *in* a true Constitution or no, I leaue it to the Reader to iudge vpon these Reasons. *6. Reason that our Constitution is true.*

First, in respect of the time past, and first planting thereof by Apostolicall authoritie, in Saint *Pauls* time, *Rom. 1.* and thus I reason after *M^r. Johnsons* owne fashion; In his answer who vseth the like defence for the Church of Israel, committting Idolatrie in the Wildernesse; and saith, that they were in that Idolatrie Gods people, by a former Calling. If the reason defend them *in the very act of Idolatrie*, why may it not be a reason for the Constitution of the Romish Church, though it be Idolatrous and Antichristian? *Page 15.*

Secondly, in respect of the time present, because *Anti-*

132 *The Constitution of the Church of England true.*

*Se Catal. Te-
stis. veritatis.*

christ, that is, that *Head* with his bodie sitteth in the *Temple of God*. 2. Thes. 2. 4. which must be vnderstood *visibly* in respect of the truths of God in Doctrine, & truths in ordinances of Christ held there (how foulie soeuer they be corrupted) of which Gods people among them pertake in his mercie to their saluation, & others from time to time haue maintained openly to the preservation of some fundamentall points of the Apostolicall Constitution. Now the Temple of God, in which he sitteth, hath a true Constitution, in which respect, that Church is in a true Constitution.

Thirdly, If the children of the ten Tribes, in their Apostasie, through *Ieroboams* idolatrie, might be called the *children of God* by circumcision, the visible seale of Gods covenant; then why may not *the litle ones in the Romish church*, be called Christs, for that they haue receiued true baptisme? If so; it hath a true Constitution by true Baptisme in their children, who are Christs thereby, as the children of the Israelites were the Lords by Circumcision, till by education they be made Antichristian, and by that offered vp to Antichrist, as the children of the Israelites became *Molochs*, by the Fathers offering of them vp vnto him, as *Ezechiel* speaketh.

Fourthly, Poperie or Antichristianisme begun not out of Christianitie, as taking vnto it selfe truths from true Christianisme, but was and is idolatrous and hereticall corruptions brought in by Sathan vpon the profession of Christian faith, and into the Church of God; in which, as is said, Antichrist sitteth: So as it doth not disanull wholly Christianitie, but corrupteth it, and couereth it ouer with corruptions, as *Iobs* body was with sores: of which li- milie touching this point, see more at large following.

Fifthly, if that Church need onely a Reformation, then it hath not made a nullitie of Religion, and so hath not lost the first Apostolicall constitution totally, but it needeth onely reformation, which euer presupposeth truths held which are sufficient to iudge men to be Christians, the cor- ruptions being taken away. There is required eyther onely

a reformation, or a new plantation; but not this, and therefore onely the other; for so wee and all other Christian Churches which are come out of Babilon, doe hold it sufficient that wee are reformed from her corruptions, and do not need any primarie couenantee or Baptizing as in the first Planting; which would follow, if wee needed more then a reformation. This Romish Church must be dealt with onely as the Church of God was in Iudah: It fell often to grosse and Heathenish Idolatrie, and so brought vpon the true Constitution an Heathenish worship; of which, when God raised vp good Kings, they were reformed, which was thus: First, what good the Church held in her fall, that was retained, as being of the true constitution: Secondly, what euils were brought in vpon the Constitution were remoued and cast out: Thirdly, the good things, which for these euils brought in, were eyther laid aside, or cast out, the same were againe brought in, and vsed as at the first. These things are apparant in the dayes of the good Kings of Iudah, when Religion was reformed, especially in the dayes of *Hezekias* and *Iosias*. 2. *Chren.* 29. & 30. & 34. & 35. And thus was the Church reformed, and not newly againe constituted, for that they held the constitution in some sort, by a profession of truths, and by Circumcision, although Idolatrie was committed of them: So is it with the Romish Church, which standeth in a true Constitution by profession of very many maine truths, which are truly of the Apostolicall constitution, as also by Baptisme, which we doe hold true in the substance, which if they doe retaine, and therein agree with vs, laying aside their glosses and corruptions, euen their Antichristian abominations, and bringing in what good things they haue laid aside, what doth let, but that by such a reformation, wee may iudge them a true Church, as now iustly we doe condemne them for Antichristian, not in respect of their Constitution, but in respect of their abominations, brought vpon the constitution, and of the good things cast out by them? for which Antichristianisme wee doe separate our selues from them

them, as others may in the like case. And thus by these sixe reasons haue I proued, that our Church is truly Constituted.

Reply unto Mr. Ainsworths Answer
to this first Error.

WHAT Mr. *Ainsworth* can say hereto I know not; what hee hath said to my former booke, let vs see: hee denyeth vs to haue a true constitution by two reasons: first, *because* (saith hee) *all prophane, worldly, and wicked persons are receiued, as the matter whereof the Church is builded, contrary to* Leu. 20. 24. 1. King. 8. 53. Acts. 2. 40. and 19. 8. 9. Iohn. 17. 16. 2. Cor. 4. 14. 17. 18.

A difference
betweene ad-
mitting into
the Church
& retaining of
men already in
it.

I answer, first, these words insinuate, as if wee were *receiuing in strangers into the Church*, as if the Church were in planting; which is deceitfull dealing with his Scholers, wee cannot be said *properly* to be receiuing such into the Church, as be already in it, but wee retaine them that are in. It is one thing to receiue wicked men into the Church, and another to retaine the members that are in it already. Hee speakes therefore *improperly* of vs, if not *absurdly*, especially if hee vnderstand the speech of *the Church of England*, as hee should, and as I doe in this point in hand.

How men be
matter of the
Church.

Secondly, his accusation is false, for we make not men matter of the Church, as they be wicked or profane; but wee retaine them, because they hold the same profession of Christ with vs, though in conuersation they doe swarue from it, which ill demeanour wee condemne in them, *by our Profession, by Lawes*: and this is manifest *by punishment inflicted vpon many*, when they be lawfully proceeded against, and till then wee retaine them, hoping of their amendment.

Thirdly, his argument is of no force: what though
some

some wicked be retained? will a false constitution there-
 upon follow? First, I demaund, is an honest societie of
 Tradesmen, a false societie, because some be retained among
 them who are vn honest? secondly, I demaund, was the con-
 stitution of Corinths Church false, because they had among
 them wicked men? why then did *S. Paul* call it a Church of
 Christ, and a company of Saints? what may also be said of
Thyatira, which suffered *Iesabel* to teach, deceiue, and to
 commit fornication? what is to be thought of the Church
 of the Iewes, in *Esaie*, and *Ieremies* time, when the people
 as is before shewed, were wicked in a high degree, and the
 euill spread among all sorts.

Fourthly, a people are matter of the Church by their
 profession, though they erre in conuersation; men co-
 uenanting in word, are in bond of societie, though
 performance faile in many things among them: Hee
 was a Iew that was circumcised, whether hee was borne
 of a Iew or otherwise, howsoeuer his life was; were not *Elies*
Sonnes, *Saul*, *Doeg*, *Nabal*, *Ioab*, *Abolom*, and such wic-
 ked ones, *Israelites* outward by birth, by profession, by
 circumcilion? And what hinders men borne of Christian
 parents, professing Christ, and baptised to be Christians,
 though they be of ill conuersation? If such Iewes were not
 denied to be true matter then, what lets these Christians
 to be true matter now? I say true matter, for there is a dif-
 ference betweene true, good, bad, and no matter. These by
 being so borne, so professing, and baptised, be true matter,
 though not good: of this distinction haue I spoken before
 in my other booke. Page 112. 115. Whereto Mr. *Ains-*
worth saith almost nothing, let him eyther answere now di-
 rectly hereto, or else cease to deceiue in this point.

Fiftly, what is the reason, that a mixture of good, and
 some bad in a Church, should more make that Church a
 false Church, then a mixture of thoughts, holy and vnholy,
 flesh and spirit in a man, struing one against another con-
 tinually, should make him a false Christian? But as *Rebecca*
 was a true wife of *Isaac*, though shee had two contraries, an
 Elect

Though the
 wicked be not
 cast out, yet the
 constitution
 is not false.

Reuel. 2. 20.

Outward pro-
 fession ma-
 keth men mat-
 ter of the
 Church.

A mixture of
 good and bad
 in conuersation
 are not false
 matter of a
 Church, ney-
 ther before
 God nor men

Elect and Reprobate within her; so is the Church of England a true wife to God, though she haue within her *Esaus* with *Jacobs*.

Sixtly, and lastly, If wicked men intermixed make a false matter, it is so in respect of God, or in respect of men: if they say of God; I answer, *first*, that God in his word doth acknowledge the mixt Israelites his people, and therefore is not hee to be made Authour of this their error. Secondly, if it were so in respect of God, who seeth all men, as they be, then should there be no true matter of a Church euer; except they will say, that no Hypocrites are in a Church, which though before men they be holy, yet before God they be diuels, and so hee holds them, as hee did *Indas*, before he was manifest to be a traitour before men. If they say, it is a false matter in respect of men; I answer, *first*, that God by his word calls not a people his Church, because men so iudge of them, nor for any of their vpright walkings with men, but because hee hath taken them to serue him; hath couenanted with them, to hold them his people, though they doe prouoke him to wrath often, and before men be in some things as the very Heathen. Secondly, the Prophets and Apostles, who were men and saw how it was with the Churches in their times, do not so iudge Churches false Churches before men vpon this ground. Therefore this position of his, is neyther true in respect of God, or in respect of man, if eyther God, or his Prophets or Apostles, may haue credit with them.

Deut. 7. 7. 8.
with *cap. 9. 5.*
and compared
with *Esay. 1. 5.*
5. &c.

His alledged
Scriptures doe
not proue his
position.

Leu. 20. 24. ex-
pounded.

Now to his alledged Scriptures, I answer, though hee say, they be plaine and manifest for his assertion, yet they doe not afford him this assertion, *that a mixt companie, is a false Church.*

The first place is in Leu. 20. 24. where it is said, that God *separated them from other people.* The place is miserably wrested from the sense, and falsely applied, for by separation there is meant, a setting a part *Abrahams* posteritie to a speciall seruice of God, and therein to be a people differing from all the world. And by *other people*, is meant

meant such as worshipped not the true God; what is this to vs, who worship Iesus Christ, and are also a people separated from other nations, such as is there vnderstood? so the place maketh much for vs, and nothing to his purpose. Let him produce a place to proue that Israelites were to separate from other Israelites for their corruptions, as false matter: else his prooffe is nothing, but if hee would endeavour it to deceiue others, let it be before noted, that the contrary is plaine from the word: for euen when *Moses* spoke from God of this their Separation from others, euen then spoke hee of the *Israelites* as a corrupt people among themselves, *Deut.* 9. 6. 7. 8. and *Num.* 14. 22. 33. 35. And yet he tels not the godly of any Separation, to be a body from that mixt Assembly. *Moses* was no Brownist, nor any other Prophet of God, to teach this Schismaticall Donatisme, God separated them from Heathen, but hee separated not one part of them from another, because some bad ones were among them. I separate them from the Heathen (saith God) doth it therefore follow; *Ergo*, separate one from another? from one kinde we cannot conclude an other, for this is a speciall separation, and as it is meant, so is the place to be vrged, and not otherwise, for if it be, it is but abused.

The second place, is 1. Kings. 8. 53. This place is the very 1. King. 8. 53. same with the former; and so hath the same answer: this Answerer would seeme to affright men with number, because he wants places of weight.

The third place is in Acts. 2. 40. If it be obserued, to *Acts. 2. 40.* whom *S. Peter* speakes, the Answer is soone and truely expounded. Hee speakes to the Iewes, and of such Iewes as opposed Christ, and denyed him to be Christ: How followes this to vs, from Iewes, who renounced the *very foundation*, euen *Iesus Christ*, whom we doe professe to be the true Messias, and so hold him? The holy Ghost saith; forsake those that deny Christ; *Ergo*, saith this Brownist, forsake such as doe professe him to be Christ. Let him shew mee by what rule of reason this can follow. If conscience of holy vse of

Scripture were in them as they pretend, thus would they not make it a nose of waxe to frame it to their vaine fantastic, as they here wickedly do. *The scope with the true sense, applyed to a like case, is a true allegation of Scripture, else is it but a wretched abuse thereof.*

*Acts. 19. 8. 9.
answered.*

The fourth place is, Acts 19. 8. 9. Why the 8. verse is alledged I see not, except against themselves: for first, the Apostle went into the Iewish Synagogues, to condemne our scrupulous Separatists, who refuse our Churches: secondly, hee disputed openly and boldly, these runne here into corners, or else voluntarily flye their Country to speake and write there their pleasures. Thirdly, the Apostle taught onely the things appertaining to the kingdome of God, and no other then what before had beene taught by *Moses* and the Apostles. *Acts. 26. 22. 23.* when these teach in their particular way, their owne conceits, as is prooved, and shall be after further manifested. The ninth verse carryes onely a shew as they looke vpon it: a shew I say, onely in their eyes; but not indeed so to any iudicious Reader. For if they alledge this to maintaine their Separation from vs, then it prooves not their purpose, vnlesse we grant our selues to be a people hardened, disobedient, and speaking euill of the way of God before the multitude, and that their way is that way of God, which is the whole matter in controuersie. Secondly, if their way were Gods way, yet this place is not against all, but against certaine that were hardened; and therefore vnlesse they haue spoken to all our Church, and disputed with vs, and so haue made their way knowne to all, and that all are found hard hearted, this place helps them not. If they alledge it, to proue that in the true Church there are not a mixt people, let them draw an argument from it, and shew how it followes from thence. The place teacheth that the members of the true Church are to separate from the obstinate wicked, who will not be won to the Church: so here is of some true members of a true Church, departing from such as be not the church, but not of members of the true church forsaking members of

of the true Church, or one true Church forsaking another for some corruptions, and therefore it is not to the purpose. This may be retorted vpon themselves, for these Brownists speake euill, yea, and with obstinacie blaspheme our holy exercises, the preaching of Christs word, the administration of the holy Sacraments *among vs*, as I haue in my former Booke sufficiently declared. And therefore are wee rather to flye from them, then they should hence conclude to depart from all vs.

The fift place is Iohn. 17. 16. This is vnderstood of the *John. 17. 16.*
elect onely, such as are so not of the world, as Christ Iesus answered.
himselfe was not of the world; the whole prayer of Christ teacheth this exposition, and hee euidently shewes what hee meanes by *such as are not of the world, such as* hee saith, *hee sanctifieth; such as he prayeth to the father for; such as are one in the Father and in the Sonne, in whom Christ is, and to whom hee giues his glory, they behold it, and are where hee is, and the loue of the Father vnto Christ, shall be in them.* Therefore these words are vnderstood onely of the Elect, that are ordained to life. Now then to vrge this place, thereby to teach such a separation in the visible Church, as here is meant, is to seclude all reprobates, all hypocrites, out of it, and to establish it onely of a people ordained to eternall life, which who they be, man knowes not, therefore the Apostles admitted of *Simon Magus*, of *Demas*, for their profession, not because of their election, which they knew not, as appeares by the story. Thus therefore is this Scripture egregiously abused being vnderstood of the inuisible members, to be applyed to the visible members: but this is a common deceit among them, which the simple see not; but swallow vp euery text vnchewed, as seruing their turne, if it smell but of a separation, or forsaking of the world; they neuer regarding how it is to be taken. If this answerer should childishly obiekt. that our Sauour speaketh of his Apostles, who were visible members, and of such also as were to be called by the word, which they should preach, verse 20. I answere hee speakes of visible members indeed,

but not of all visible members, but of the elect in the visible Church. These two differ much, sometime, a visible member, and one also Elect in the visible Church; euen as much as a Reprobate, and one ordained to life : the person of the man may be seene, but his election cannot. So then though here Christ speake of such as be in the visible Church, yet hee speakes not of them, as they be members thereof before men; but as they be indued with heavenly graces, and holy before God, as is euident by that which is said, and proued from the text.

2. Cor. 6. 14. 18.

expounded and answered fully.

The first and last Scripture is 2. Cor. 6. 14. 18. This place is one of their common places, to which they doe runne vpon euery occasion, as their speciall weapon to fight for Separation, and to defend the same. But this is very like the former, a flourish to deceiue the simple : and for that it is so much vrged by them, I will the more stand vpon it, to cleare the same from their wretched abuse of it, in the iudgement of any iudicious and learned Reader: in which let these things be obserued.

The Occasion.

First, the Occasion : The Corinthians were a people converted to Christianitie, and yet liued in ciuill societie among Infidels, called Gentiles; of which some perhaps being their friends and kinsfolkes after the flesh, would inuite them to their Idoll feasts, as may seeme. 1. Cor. 10. 27. to which some would goe, and eate of the things sacrificed to Idols, euen in the Idoll Temples, as is manifest, by 1. Cor. 8. 1. 10. which some held as an indifferent thing, because they had heard the Apostle teach that an Idoll was nothing. 1. Cor. 8. 4. and so they made no conscience of things externall, but thought any thing lawfull therein in that respect. But the Apostle shewes it to be a defilement by Idolatrie, which he commands to fly from. 1. Cor. 10. 14. and here dehorts from. Now the occasion here with vs is not alike, we dwell not in ciuill societie with Idolaters, but vnder a Christian King, and with a people professing Christ : here is no public Idols set vp, nor any feasting in honour of them, whereto wee are inuited. If any secret Idolatry be committed, and any

any inticed thereunto, then the occasion being the same, the place is of force against such, but no defence for these mens Schisme, from our publike Assemblies.

Secondly, *The scope of the 14. 15. 16. verses is set Scope.* downe in the *verse 17.* that the beleeuing Corinthians professing Christ, the true God, should *separate and come out from among the Gentiles, Infidels;* which separation and comming out, is expounded in the words following: that is, *touch no vncleane thing.* By touching, is meant a partaking with them in their euils; according to that in the *Ephesians* chap. 5. 11. *Haue no fellowship with the vnfruitfull workes of darkenesse, but euen reprove them rather:* these last words shewing what it is to haue no fellowship with them, it is *by words* to reprove them, *in iudgement* to condemne them, *in affections* to hate them, and *in conuersation* to auoid them; so touch we no vncleane thing.

Now here see this Answerers Scope, why hee alledgeth this place, to wit, to proue, that none of lewd conuersation are true matter of the visible Church. How agrees the Apostles Scope, and this mans drift together? If Christians must separate from Gentiles, then are not men of ill conuersation, professing Iesus Christ true matter of a Church: or thus; If true beleeuers must auoid sinne, and euery vncleane thing, then the wicked and prophane are not of the visible Church. What a madde Argument is this? Here is *Tinterton Steeple*, the cause of *Gooden Sands*.

Obiect. But it may be they will say, that Gods commanding the beleeuers to separate from the wicked, is his reiection of them, and if all the godly would performe the Commandement, there should be no wicked among them: and thus by the Lords reiection they be not, and by the godly mens obedience, they should not be of the Church. I know not how possibly they should defend this Scripture for themselves, but thus.

Answer. But hereto I answere; they force more from the words, then the Lord giues them, if they happily should

make this Obiection: for God commands not his to separate wholly from all the wicked, but from wicked Infidels, Gentiles, Idolaters, Iewes, Turks, Papiſts, the very Societies of these are to be left as no people of God; so all the Church falling into that state of Infidelitie, and so iudged of the Church, and therefore such are to be separated from, and hereto tends this place: but for other wicked, which liue in the societie of the godly, another course is to be taken, to separate onely from their *private familiaritie*, and if they will not be reformed, then other courses are to be taken with them, as their sinne of obstinacie deserues. For these differing things are to be euer obserued: first, a differing betweene, a *separation publike of the godly from among such as are no Church, and a private separation of the best members of a true Church, from the worst sort in it*: secondly, *between the wicked remaining among the godly, & the godly being of the fellowship of the wicked*; thirdly, *betweene the wicked in life, holding the publike profession of the Church in the Church, and wicked out of the Church, denying the Faith*: fourthly, a difference betweene separation in private from the wicked in the Church, and a separation from Gods ordinances in the Church, for such wicked mens sake. Lastly, *betweene the godly separating the wicked from among them, and themselves breaking societie with themselves, because of some wicked persons*. These things mistaken, Separation is disorderly performed, and wickedly practised, and such places as this hereby misalleged, to the vpholding of an vngodly Schisme, and breach of true and lawfull peace.

The matter
entreated of.

Thirdly, *The matter found fault with here*, is the being of such together one with another, as ought not to cohere in one, which *being together* is set out, first, in the matter, manifested in these tearmes, *Unrighteousnesse, Darkenesse, Belial, Idols*: secondly, in the maner of the being together; to wit, as being one with them, which is noted in these tearmes, *Yoked, Fellowship, Concord, Partaking, Agreement*, which is in summe thus much, belecuers are not to be with the wicked in their vnrighteousnes, in their state of

of darkenelle, as they bevnder *Belial*, the Dcuill, and are Idolaters, as if they were yoke fellowes in one Societie and Communion, liuing therein at one, and partaking with them in their euils, and so agreeing together. What now is this to helpe the way of the Separatists, who doe forsake here not *Darkenesse*, but *ligh*; the preaching of the word *with vs and among vs*: not *vnrighteousnesse*, but the *godly fellowship* of many fearing God: not *Belial the Diuel*, but *God*, whom they haue found euen powerfull *among vs and by vs*: not *Idolls*, for what Idols are here set vp in our Assemblies to be worshipped, but *Gods worship and diuine exercises*? If the matter here serue their turne: Marke Reader well, they must proue vs all to liue; first, in darkenelle: secondly, in vnrighteousnes: thirdly, to be in league with the diuel: fourthly, that wee be Idolaters, and Idols set vp among vs, and that we all doe as one body cleaue together, as couples yoked in that fellowship and communion, liuing so, partaking in euil with concord and agreement: If he doe not proue this against vs, he gets nothing by this place but condemnation with God, and shame with all wise and vnderstanding Readers, for so vrging this place against our Church.

Fourthly, *The persons to be separated from, here mentioned*. do nothing fit his turne to produce this place against vs, for he speaks here of *Infidels*, such as were no members of the Church: *Gentiles*, that had not entertained any Profession of Christ, so as the Argument is from no members of the Church, to members of the Church, in which kinde of reasoning there is no force of consequence. Because Infidels, Heathen Pagans, Idolaters, led by the diuell, are no matter of a true Church: *Ergo*, Christians professing Iesus Christ, yet not in life answerable to their professing, are no true matter of the Church: I leaue him this consequence to proue, if he cannot, let him lay his hand on his mouth.

The persons
spoken of.

Fiftly and lastly, *The persons to whom the Apostle speaks*, shew that he alledgeth not the true meaning of the place; for euen then, when this doctrine of Separation from the Heathen

Heathen was taught, there were of the Corinthians, who herein did in some sort partake with the Heathen, they were a mixt company; there were among them dissentions and divisions; 1. Cor. 1. 10. 11. 12. Enuying, there were men carnall; 1. Cor. 3. 3. there was open incest; 1. Cor. 5 1. 2. there was a great abuse of the Sacrament; 1. Cor. 11. drunkennesse; contempt of the poore; one going to law with another under Infidels; 1. Cor. 6. giuing of offence to the weake; 1. Cor. 8. partaking with Idols in eating in Idoll Temples; 1. Cor. 10. vaine-glorious abuse of gifts in the publike Assemblies; 1. Cor. 14. Heresies, some not belceuing the doctrine of the Resurrection. 1. Cor. 15. Yea, matters were so out of frame, as the Apostle beseecheth them to be reconciled to God. 2. Cor. 5. 10. They suffered euill men vnrepentant among them, guiltie of uncleannesse, Fornication, Wantonnesse, Strife, Backbitings, Whisperings, Swellings, &c. 2. Cor. 12. 20. 21. Can worse be said of any in our Church? doe any of vs receiue the Sacrament drunke, or deny the Resurrection? yet note for all these things in Corinth, how well in generall hee speakes of all, for the graces in some, read these places. 1. Cor. 1. 2. 4. 9. 30. and 3. 23. and 4. 15. and 9. 2. and 11. 2. and 2. Cor. 7. 11. 12. 13. Secondly, how hee teacheth not the godly to hold the wicked a false matter, neyther to gather themselves together from among the other, but to admonish one another, to auoid priuate familiaritie, as Calvin expounds the 1. Cor. 5. 11. and to cast out some. Hee neuer taught the better sort that they were polluted, except they separated. This Luciferian Schisme, and Pharisaicall pride was farre from his thoughts, and Gods Church then. If this place be good against vs, and sufficient to proue bad liuers to be false matter, a mixt companie no church of Christ, and that the Separatists Schisme is hereon grounded, the same had beene also as good against the Church of Corinth, and the Apostle would haue vrged them to this Brownisticall practise, but neyther doth the Apostle so apply it, neyther did the better sort so practise, eyther there, or in any of the churches in Asia, in which was giuen as iust cause

cause of Separation, as they can take against vs here. And thus much for his first reason, that the matter of our Church, as he supposeth, is not true.

His second reason against our Constitution is, the order of our gathering, and the cause; to wit, constraint of authority: for the Order, I haue already spoken of it: and if they like not my answer, I referre them to what Doctour *Willet* hath written, in his fifth generall Controuersie: also to Doctour *Downhams Sermon upon Reuel. 1. 20.* which they haue not answered.

For the Constraint; I answer, that first in the planting of Christian Religion, in King *Etheldreds* time, King of Kent; he and innumerable others voluntarily embraced it, as this Answerer confesseth, Page 231. therefore at the first we were not constrained.

Secondly, at this last time of Reformation we were not constrained: for first, her blessed Maiestie, with many others begun a voluntarie Reformation, they were not constrained then; for who could but God? so if hee speake generally of all, it is a fallacie, *a dicto secundum quid*. Secondly, the Supream power gathered, they made Proclamation of her Maiesties godly intent, which was a kinde of teaching, whereto the people yeelded voluntarilie, for any thing that any man can say to the contrary, and howsoever it be, that the inferiours came not to consent, yet if all the chiefe did it voluntarily, it is accounted in such a case the Act of all. *Exod. 19. 3. 7. 8. Iosh. 4. 2. 8.* Hence it is, that when God gaue Princes to rule his people,

their Actions are specially recorded; the state of the people in them commended or disallowed; and the people in respect of the Gouvernours scarcely mentioned; thereby giuing vs to vnderstand, where Kings and chiefe Rulers doe voluntarily receiue the truth, there the people are to be iudged so to professe, as Princes doe, and as their Lawes command to be done. Thus wee may see how *Asa* is commended, that hee tooke away the Altars of strange Gods, ascribing all to him, as the principall; who did lead

Mr. *Ainsworths*
second reason
against our
Constitution
confuted.

1. Reason.

2. Reason.

People are
iudged to be
according to
their Gouver-
nours.

2. Chron: 14. 2.

and command the rest; to whose godly Commandement when the people did yeeld, though by his power some obeyed in feare, yet is it said, *that the people sought the Lord*, verse 7. And therefore the people are accounted voluntarie professours in their chiefe Gouvernours, because they obey their Soueraignes voluntary Commaundements made in their Profession, for the aduancement of Religion.

3. Reason.

Thirdly, Wee may be said to be a voluntarie people, in respect of Baptisme, to which Parents doe bring their children, and these children, from time to time, bring freely their children, to be made members of particular Congregations: so though the first were constrained to a Reformation, yet the children of such stand in the free Act of their Parents, and so are to be iudged voluntary; because when they come to the yeeres of vnderstanding, they approve of their Parents act. How wee be otherwise by Parliament voluntary Professours I haue shewed before.

4 Reason.
A great difference between
planting and
Reforming.

Fourthly and lastly, grant that the people be constrained to worship God, it ouerthrowes not the Constitution in Reformation, betweene which and the planting there is among other this difference: that in conuersion, at the first the Word must be preached, and by that meanes must men be brought to a voluntarie profession without compulsion; to which purpose tend all his Scriptures alledged: but in the time of Reformation, Compulsion, the authoritie of godly Princes, is an approved meanes to bring and settle the people in order to the worship of God: A master cannot compell a man to be his seruant before hee be, but when he is, then if the seruant fall from him in the time of his seruice, he may bring him againe by force: God vseth to call at the first by a free meanes, but in Reformation after Relapse, he vseth other meanes. As *Proclamation of Princes*: so in *Hezekias* time, by which many returned from Idolatrie. 2. *Chron.* 30. neither were any reiectd by so comming, as false matter of a Church, though they were not censured according to the purification of the Sanctuarie

Princes may
compell their
Subjects to
Religion.

Sanctuarie then: so then the Lord blessed *Compulsion*; and afterwards in good *Iosias* time, who compelled the people, 2. *Chron.* 34. 32. 33. It is not vnlawfull for Princes by this example, to compell their Subiects to Religion, in reforming the Church; yea, and to binde them some way, for better performance of the duties of Religion: as by taking an oath, 2. *Chro.* 15. 12. *Neh.* 10. 29 by vrging some writing, whereto all must seale; *Neh.* 9. 38. by offering a subscription; *Esa.* 44. 2. by taking and giuing of hands; *Esdas.* 10. 3. 9. Thus the Scripture records the Lords meanes vsed, to recall men backe to the truth, and to confirme them in their standing, that they may not fall againe. I demand, whether Religious Fathers may not force their children by threats, and correction to a religious Course: which if hereby they attaine vnto but in shew, is the familie lesse Religious? If not, then why is a Church (lesse a true Church) because Princes, the Fathers of our Countries; yea, nursing Fathers to the Church, doe by their authoritie, cause many to ioine vnto the Church, in outward shew subiecting themselves to the truth? When many became Iewes for feare of *Mordecai*, it was noted, as a prosperous successe befalling the Church then, rather than a disgrace and disparagement to it, as Brownists now take it.

The authoritie of Princes is great in these things, when God bestowes them vpon the Church; and it hath pleased him to vse them, as great instruments for his Churches good, which here to declare how, I thinke it not amisse, both to magnifie their power herein, to free it from contempt, and to shew that by Princes power vsed for to bring men to Religion, the Church is more honourable, and not lesse true, as these Separatists doe dreame. 1. *Hee* Princes haue planted a nationall Church, by a Prince and Prophet, *Moses*. beene speciall instruments. 2. *Hee Reformed it by Kings*, *Iosias*, *Hezekias*, and others. which God hath vsed for 3. *Hee made it more glorious by Kings*, as by *Salomon*. 4. *Hee set orders among persons by kings*, as by *Dauid*, and his Churches by the Iudge and Prophet, *Samuel*; 1. *Chro.* 26. 22. 5. *He good.*

placed and displaced Officers by them, as by Salomon: who put downe *Abiathar*, and preferred *Zadoc*. 1. King. 2. 35. 6. Hee makes Princes and Nobles the deliuerers of his people, Guides and Defenders of them; as the Iudges, *Iosua*, *Gideon*, *Ehud*, *Othniel*, *Sampson*: yea, *Cyrus* though an Heathen, *Zorobabel*, and *Nehemiah*. 7. The holy Ghost complains, as the greatest want in the Church, that a King was not in *Israel* to bridle men, to keepe them in order; so great a good is such authoritie to the Church, both to further good, and to preuent mischief, if it please God to blesse his people with godly Princes.

Princes care
for the Church
bettereth the
estate of it,
and makes it
not worse.

Therefore it is strange, that these men should so disanull a Church, because Princely authoritie bindes many to obedience, who otherwise would breake out; sithen God hath so imployed them in Church affaires, hath so prospered them, and commended their endeouours to compell men to Religion. They ought to pull downe Idolatrie; they may restraine men from a false worship, and punish such as therein transgresse: if so, then let this Answerer tell mee, why their authoritie stretcheth not as well to force men to the true worship, sithen *Iosias* zeale is herein commended? Indeed, Faith cannot be compelled, but yet mens bodies may be brought vnder; and vnto the outward meanes: by which though such benefit nothing towards God, yet is the act of Princes herein laudable, and to the Church very profitable: if so, then the people obeying by constraint, make the Church nothing lesse true; for if it were so, the actions of Religious Kings should not be allowed of God, and so praised in Scripture, for the imitation of the other godly Princes now. Lastly, let Mr. *Ainsworth* shew, why people compelled by Princes authoritie should be therefore the more false matter of a Church, then some of their Company held in through feare of their censures, to abide with them? can it be worse to compell men in the time of Reformation, then to hold men in after Reformation?

such a breach in the Church, but that hee passeth ouer with silence, and would disproue our order, and that by two reasons.

First, because *it is not found in all the new Testament.* I answered; first, it is enough, if it be found in the old Testament, and not condemned in the new, nor any order prescribed absolutely by precepts and rules to tye men to one, and so to exclude all other, without variation of any circumstance of place, or person at any time; which to proue, I suppose passeth all his, and all his companies cunning. *If then there be no binding Law, there is no transgression: Generall Rules are for things indifferent, they guide, but impose no particulars to a perpetuities. Occasioned practises arising, as time, place, and persons require, euen in Apostolicall examples doe not binde as precepts:* let them consider of these things. Secondly, if this reason of his be good, then it followes, that among them is no true Minister made according to the Law of the new Testament; because it is not there found, *that any, but such were Ministers, as Apostles, and others, euer made Ministers,* which Apostles, or Euangelists, or the Eldership onely, laid hands on such as were made Minister, so they were publike persons; and this is the constant order of making Ministers, by such in the new Testament, and no one instance can be giuen of any called and ordained to a Pastours Office by a company of priuate men, as they be; and therefore their course not being according to the constant and perpetuall order of the new Testament, without alteration in this point, it is disallowed, and they no Ministers by his owne argument. Let him herein answer me to euery reason as I doe him, and if hee preuaile by a lawful fight with the weapon of Gods word, I yeeld him the victory, and let him hold it.

Secondly, *because this order was receiued from the Church of Rome.* I answered; first, that the argument is not good; because wee haue it from Rome, *ergo*, it is to be disallowed: this can hee not maintaine; It is not materiall whence order is, so it be good. Secondly, this order one ouer another,

How the old Testament may warrant the order of a church established in the new Testament.

His reason overthrowes their manner of making Ministers.

was before this *now-present Rome*, if Histories may be credited; and if this answer overthrow not his reason, once againe I call vpon both him and his associates, to confute M^r. *Downhams* Sermon on *Rev. 1. 20.* And thus much for Reply to Mr. *Ainsworths* Answer to this first Errour: to which M^r. *Smith* saith nothing at all, but as it may seeme, answeres this and the next Errour as both in one.

The second Errour of the Brownists.

Page 79.

Our Churches Constitution (say they) is a *reall Idoll*. My former Answer to this was, that the Scriptures mention no such Idoll, neyther take an Idoll in this their sense. And to confirme this, I shewed my diligence in searching the Scripture touching this, and also noted the great labor of *Marlorat*, who sets downe a perfect Catalogue of all the Idols mentioned in Scripture, and numbreth some 47. and yet none of them in this sense. And therefore this their *reall Idoll*, is but a *reall idle conceit* of their owne braines: Lastly, I conclude, that if a constitution may be an Idoll, they make theirs an Idoll; for that, as vnto God, they make it the sanctifier of all things, and without which, no word of God, no Sacraments of Christ, no prayer, no preaching true out of such a constitution as theirs is.

Page 172.

*Reply vnto Mr. Ainsworths Answer
to this second Errour.*

MAfter *Ainsworth* at first boggles at it, as if hee durst not challenge it for the grosse absurdities of it, but after bethinking himselfe, hee defends it, but very feeblie. His answer consists of two points: first, *that I haue said nothing*

nothing to disprove it, but that it may for any thing I have said be an Idoll, as he thinks. For that he makes my reason to be this, because I see it not, and Marlorat names it not, Ergo, no Idoll; but the Reader may see, that my argument is, the Scripture makes it not an Idoll, neyther is the word Idoll, in the Scriptures so taken: therefore it is not an Idoll. Hee saith I doe not see all that the Scripture teacheth: I confesse it, and if hee doe not the same, he is arrogantly proud; but I speake of my sight in this particular, and if I be over-seene, he should have giuen some instance where the word Idoll, is taken for such a Constitution as ours is; but this could hee not doe.

The word Idol, is not vsed in Scripture for a constitution.

To Marlorats paines hee answeres, that both hee and I may as soone number the hayres of our heads, as reckon vp all the Idols in the world. Marke Reader, I say Marlorat numbers vp the Idols mentioned in Scripture, and hee supposeth that I speake of his reckoning vp all in the world; so hee puts the word *World*, for the Scriptures: what a cauill, or blindnesse, or wilfull mistaking is this? three times in eight lines, I nominate the word *Scripture*, and not at all the word *World*, and yet hee puts one for the other: but hee that is so blinde to take the *World*, for the *Scriptures*, no meruaile it is that hee takes *Schisme* instead of the *sincere truth*, and their inuented constitution for Gods order in religion. Secondly to proue it an Idoll. If it be a false constitution, as before is proued (saith hee) set vp instead of a true, what is it better then a very Idoll? I answer, here is a weake prooffe, for such a confident cause on their behalfe, and in their iudgement of so great moment: hee shewes not what is an Idoll, nor proues a false constitution to be an Idoll, by cyther reason or scripture: but first comes with an *iff*, supposing to be what is not: if our Constitution be false, then is it an Idoll; this is ridiculous; for his argument is the very question: as if hee had said if our constitution (as hee calls it) false, be an Idoll, then it is an Idoll. Secondly he askes a question; a false constitution being set vp instead of the true constitution, what is it better then a very Idoll? I answer that first, his ground is weake,

Mr. Ainsworth a Cauiller at my words.

His reason is ridiculous.

weake, for our Churches Constitution is not false; see what is aforesaid for this. Secondly, I say, that an Idoll is falsely defined by the terme *Constitution*, without warrant of Scripture, as in my former booke I auouch, which he hath not refuted, nor giuen yet thereto any reason to the contrary. Thirdly, I say, that hee himselfe, it seemes, dare not call it an Idoll, but demands of others what it is, and saith, *what is it better then an Idoll?* hee durst not say; what is it but an Idoll? Well then, our Constitution is no Idoll at all, for ought this man hath said, but this their error remaineth vpon them. Hee calles me in the end of his answer a vaine man; but Vanitie it selfe is vpon him, as his Answer shewes, which the Lord remoue from him: this is my recompence for his railing.

Page 9. 15.

*Reply to Mr. Smiths Answer
to this second Errour.*

Page. 14.

MAfter *Smith* here fals to the matter, but withall after a discourfing fashion, holding some truths, but teaching many errors: but two things hee auoucheth touching this second error? first, *that a false Constitution is a real Idoll*, Page 9. Secondly, *that it is greater and more abominable then any Idoll that can be in a true Church.*

Touching the first, he tels vs; first, what is a false Constitution, a mixt company, because it is a false matter, and so a false Constitution; this hee proues not, but sets out his erroneous thought, by a beastly Similitude of a *Horse* and an *Ass* engendring, bringing out a third thing, a *Mule*: so good and bad conioyned, produce a third thing, that is, (saith he) a false Church. I answer; first, that a mixt company is no false matter, as is before shewed: secondly, he speaketh onely of the matter, and omitteth the forme, which also is in the making of a constitution: thirdly, hee proues nothing by a Similie, much lesse by this filthy one: fourthly,
his

his similie ouerthrowes himselfe, for a true Horſe and a true Aſſe doe produce a true creature, though not like either, and not a falſe one. Againe, good and bad men are not ſubſtantially intermingled, as the ſeede of an Horſe and an Aſſe, to bring out of themſelues a third creature: if they doe, that ſo brought out is a true creature, and cannot be called a falſe one: and if the qualities be noted, good and bad in one third, the ſame third cannot be called good, nor bad; but good bad, or bad good; becauſe it conſiſts by mixture of both: but thus much, and two much of a beaſtly ſimilie; wherein hee compareth the godly, eyther to an Horſe, or to an Aſſe, but vs all to Mules. And for the holineſſe of this Similie, it is alſo in his Catechiſme, to be learned belike as one of his principles of Deuilitie.

Mr. Smith doth put a beaſtly ſimilie in his Catechiſme.

Secondly, hee proceeds to proue a falſe Conſtitution Page 9.
an Idol: firſt, hee ſaith *it is Idolatry*, and againſt the ſecond Commandement. What then Mr. Smith, is it an Idoll? Is Idolatry an Idoll? you miſerably are deceiued, and would deceiue. But a mixt aſſembly, is neyther Idolatry, nor an Idoll, nor condemned in the ſecond Commandement: for no word condemneth ſuch a companie for Idolatry, if otherwiſe they be not Idolaters. Secondly, hee would ſeeme to haue the Scripture for him, and his firſt place is, 2. Cor. Firſt Scripture.
6. 16. of which much is ſaid before: his reaſon is fetched 2. Cor. 6. 16.
from theſe words: *what agreement hath the Temple of God with Idols?* Hee elſe were is full of his Sillogiſmes, ſo framed as they be, but here he is onely in expoſition, becauſe elſe his abſurditie would more haue appeared. *Gods true Church is his Temple: Ergo, a falſe Church an Idoll, for here (ſaith he) they be oppoſite.* I anſwere, firſt, if any ſuch oppoſition be, it is betweene the Temple of God, that is, the true Church, and the Temple of Idols, for hee ſpeakes figuratiuely, and puts Idols, for a people worſhipping Idols. Secondly, if this expoſition be true, that a company mixed be an Idoll, who are the Idolaters? This is ridiculous foolerie. Thirdly, I anſwere, that the holy Ghoſt intendeth not to ſet out an expoſition of a true and falſe Church, but

rather a Church and no Church; the beleeuing Christians, and Heathenish Idolaters: which is the true sense of this place. Fourthly; if there be an opposition, it is betweene God and Idols; as if the Apostle had said, you Corinthians are such as worship the true God, and among whom he will be, as in a Temple, therefore yee cannot giue worship and honour to Idols; so contrary is God and Idols, as if indeed you be the Lords people, you cannot agree with them: for the godly hate Idols, as vtterly against the honour of the true God, whom they doe worship. Thus his false exposition being ouerthrowne, whereupon his argument doth stand, his ridiculous reason fals also to the ground.

1. Iohn. 5. 21.

His second Scripture is, 1. Iohn. 5. 21. *Babes keepe your selues from Idols.* Here first (he saith) *Antichristian Idolatrie is especially meant*: but this is most false; hee onely saith, it is enough for mee to deny it: but who knowes not that Iohn writ to the faithfull dwelling among Idolatrous Heathen? which Idolatrie is chiefly here meant, and so being generall, may be applyed against Idolatries of all times. Secondly, hee saith, *Antichristian Idolatrie is meanes inuented to worship the true God in or by*: but this is another fallshood, if hee meane that it stands *onely* in such meanes: for Antichrist with his, doe worship Angels, Saints, and the breaden Idoll to be very God: and if he meane not *onely*, then hee defines his Antichristian Idolatry falsely: thus two errors appeare in his exposition, for vsually, what else are his cursed glosses but peruersion of Scripture, and false interpretation. But how proues hee from this place, our Churches Constitution a reall Idoll? Euen as hee falsely expounds, so hee ridiculously proues it thus: *Whatsoeuer meanes is denised out a mans braine, and used as a meanes to honour God in or by, is an Idoll. A denised Constitution is of that nature: Ergo, an Idoll.*

I answer, first, that it is no argument; his third tearme is the same with the first tearme in the question. His position is; *A denised constitution is an Idoll*: and his reason to proue it, is; *Whatsoeuer is denised, which is thus much, whatsoeuer*

is deuised, &c. is an Idoll, but a deuised constitution is so deuised: Ergo, an Idoll. Hee befooles his Schollers, with his childish Sophistrie. Secondly, I deny his *maior* as an Elench of a false description of an Idoll. Hee proues it not, but exemplifieth it, from a false Minister called an Idoll, *Zach.* 11. 17.

Mr. Smith foollifieth his schollers with childish Sophistrie.

11. 17. where hee vseth another Jeccit; for *Zacharie* meanes not that such a one is an Idoll; but speaketh by way of similitude, that he is *as* an Idoll. In calling a deuised Constitution an Idoll, this man meanes simply, and the Scripture is vnderstood comparatiuely: so hee doth reason *a dicto simpliciter, ad dictum secundum quid*. Thirdly, I also deny the *Minor*, as hee vnderstands a *constitution deuised*, to wit, that it is a mixt company; for it is not a deuise of a mans braine, as before is shewed; and let him shew, what hee meanes by worshipping God *in* or *by* it. Fourthly, hee maketh a flourish with *Col. 2. 23. Mar. 15. 9.* and hence *Col. 2. 23. Mar. 15. 9.* makes a prooffe thus, that will-worship, and vaine-worship, is forbidden there; and it is a transgression of the second Commandement, and therefore Idolatry, and so the church wherein it is offred is an Idoll. So then hee thus reasons; in what Church vaine-worship is that Church is an Idoll. Not all his deceiuablenesse of vnrighteousnesse, nor all Sathans Sophistrie can euer proue this. Hee saith, that hee is blind-fold that seeth not these things manifest, so say I, but to wit, manifest folly in him, and manifest fallshood in the things.

In Page 11. and 12. hee discourseth faire in shew, but partly without truth, partly ridiculous, but wholly full of deceit; as may appeare by what is said, and the things themselues considered of a wise Reader will shew: I come therefore to his other Sillogisme. *That which is contrary to a true Church, is an Idoll: But a false constituted church is contrary to a truly constituted Church: Ergo, a false constituted church is an Idoll.* I answer, first, that the proposition is a fallacie of a false description of an Idoll, as is before in the former Argument declared, so the proposition is falsely constituted: which stands in need of prooffe.

Mr. Smiths Argument full of folly and also fallshood.

Againe, it is full of absurditie; if euery thing contrary to a true Church be an Idoll, then euery vngodly man, that liues disorderly, contrary to the holy orders of the Church, is an Idoll. Who worships his Idoll? who doe hold in him a diuine power, as Idolaters hold in Idols? An Assembly of Iewes or Turkes, is contrary to the true Church, they disclaime Christianitie, is such a Company an Idoll? Where euer, cyther in Scripture, or other writings, is a company of men knit in one, called an Idoll? Idolaters such may be, but not an Idoll: they worship an Idoll, and if they be an Idoll also, then an Idoll worships an Idoll. Brownists in Schisme, and Anabaptists in their Heresies are contrary to the true Church of God; therefore Idols by his reason, and such as doe esteeme them are Idolaters. The Churches of Asia, were against the Church of Rome in the obseruation of Easter, were they therefore Idols? *Secondly*, I answere to the *Minor*, that it hath ouer-throwne the Constitution of his Sillogisme, by altering the tearme of the Proposition, putting in for a *true Church*, a *truely constituted Church*, which is against the rules of right reasoning: for there may be a true Church, which may not be *truely* constituted; for *true* respects the matter, but *truely* the manner also; in which there may be some errour. Againe, in the tearme *falsely constituted* is an ambiguitie, it is not certaine whether he meane *wholly* false, or but in *part*: if he say *wholly*, then he takes it not here, as hee did before, Page 10. line. 8. for an assembly of vnfaithfull men, with some faithfull among them, and then the question is changed: if hee say *but in part*, it makes the proposition the more absurd, and the *Minor* deceitfull, which must onely be vnderstood respectiue. And thus his reason is without reason.

2. Cor. 2. 6.

He brings in againe, 2. Cor. 2. 6. But thereto hee hath his answer already. Yet hence he now frames an idlement, I should say, an Argument: *That which is contrary to the Temple of God, is an Idoll. But that which is contrary to the true Church, is contrary to the Temple of God; for the true Church (saith he) is the Temple of God: Ergo, that which*
is

is contrary to the true Church is an Idol. This seely schisme is without a prooffe, there is no *tertium argumentum*; for the prooffe & the subiect of the question are both one; and his owne words, which he brings for the prooffe of the *Minor*, shew it, that to be contrary to the Temple of God, is to be contrary to the true Church: so then frame his reason after his owne exposition, putting for the *Temple of God*, the true church, it is this: *That which is contrary to the true church of God, is an Idol; but that which is contrary to the true Church, is contrary to the true Church; therefore that which is contrary to the true Church is an Idol.* Hauing thus ridiculously reasoned (if I wrong him, looke vpon his syllogisme, thou that hast reason and iudge mee herein) hee Thraasonically with scorne calles vpon me, and saith; *Now M^r. Bernard, with all your learning auoid this place, and I will yeeld, &c.* I beseech thee Reader, now iudge betweene vs; and if I haue shewed him his extream folly, to abate his pride herein, marke whether he the next time shew himselfe a man of his word, and yeeld vnto me. Truly God confounds the proud, whom he euer resists. Not hauing done with this, he ads one reason more, to cloy me with; and thus he frames it: *A false Christ is an Idol; a false church is a false Christ. Ergo, a false church is an Idol.* Here againe is Sophistrie, for *false Christ* is taken in the *Maior* properly, in the *Minor* figuratiuely, which ought not to be in right arguing, which is euer without Equiuocation, ambiguitie, & variation in the three tearmes. And thus much touching his first position, that a false constitution is a reall Idol; for if it be not at all an Idol, as reason shewes, and his reasons proue not, then it is no *real politicall Idol*; which is a new Idol of his diuising, neuer heard of before.

Toucing the second assertion, *that it is a greater and a more abhominable Idol, then any Idol that possible can be in a true Church*, Pag 14. I answered; first, that it is no Idol, he hath not yet proued it, but by ridiculous shewes of reasons, and therefore his *Predicates* perish where his subiect vanisheth. Secondly, If it were an Idol, yet may a greater and a more abhominable Idol be found than it; as *Moloch*, which

See Zep.
Page 164.

was brought into the true Church: A mixt people professing Christ, doe honor to Christ, the better sort truly: but *Moloch* is no God; it thrusts out the remembrance, the worship and seruice of the true God, and makes the worshippers cruell murtherers of their children, in offering them to be burnt for his honour. Is a mixt Assembly of Christian Professours, such as the Church of *England* is, a greater and more abominable Idol then *Moloch*? Hee is abominably idle brained that dare auouch it. Thirdly, further to proue it, hee brings in another grosse Errour; one false-hood to maintaine another; to wit this, for *that a false ministerie, worship, and government may be in a true Church; but a true ministerie, worship and government cannot be in a false Church.* Strange Paradoxes; the latter should be otherwise then he affirms, by the Argument of contraries, and in the first hee insinuates most grossely that contraries may agree, and each keepe their proper nature: that is, a Ministerie, worship, and Government false, in a Church that is true, and yet he denieth a true Church to be where some men be lewd in conuersation: as if some men in priuate conuersation wickedly behauing themselues, did more take away the truth of a Church, then a false Ministerie, false worship, and a false government. Hee will say any thing, that will publish this for a truth, yea, and hold it as a principle to defend other Errours withall.

The third Errour of the Brownists.

That *such as are not of a particular constituted Church* (to wit, such a one, as theirs is) *are no Subiects of Christs Kingdome.*

Page. 81.

In my former Booke, I gaue foure Reasons, against this their Assertion; I now adde further, that first, this secludes all inuisible members from Christs Kingdome: secondly, this

this denyeth the Catholike Church to be Christs Kingdome: thirdly, all that are ignorant of their visible constitution, to be none of Christs kingdome: fourthly, that their constitution is the onely visible Circle of Christs Dominion; in which if men be not, they be not vnder Christ: a heauie condemnation to all that either haue beene, or now are, or shall be, and yet not of it.

*Reply vnto Mr. Ainsworths Answer
to this third Errour.*

MAfter *Ainsworth* to this saith; first, that I set it not Page 173.
downe in their words. What then? I therefore, saith
he, doe cauill, for that *they grant many of Christs Subiects*;
for want of meanes doe not liue in a true constituted
Church. The position was *Mr. Smiths* in his *Brownist*icall
way, which *Mr. Ainsworth* disclaimes, and acknowledgeth
many out of their way, by his disclaiming of this, to be
Christs Subiects visible; for of a visible Constitution I
speake. So then with mee he holds this an Errour, and the
Errour remains vpon *Brownist*icall *Mr. Smith* the Au-
thour; who defended the *Brownists Constitution*, (which is
onely meant in this position) to be the onely entrie into
life, as the onely true Constitution of Christs Church.
But now *Anabaptist*icall *Mr. Smith*, hath renounced *that*
Constitution, for as very a harlot as Rome, in his last
booke, called *the Charecter of the Beast*, published, *Anno*
1609. And so herein we all agree: I say it is an Errour, *Mr.*
Ainsworth disclaimes it as an Errour, and now *Mr. Smith*
renounceth it, though before his *Anabaptist*ric he did de-
fend it; so hath he herein preuented my reply to him, and
eased me of great labour.

The fourth Error of the Brownists.

1. Cor. 5. 12.
Ephes. 2. 12.

THat all not in their way, are without, and doe apply a-
gainst vs, 1. Cor. 5. 12. Ephes. 2. 12. Against this I
haue set downe diuers reasons in my former Booke, Page
82. and how it is to be vnderstood, as Col. 4. 5.

*Reply vnto Mr. Ainsworths Answer
to this fourth Error.*

Page 173.

Mr. Ainsworth
dare not call
their way the
way of Christ.

MAfter Ainsworths answer, first is, that they hold
that all not in the way of Christ are without. So it is
nothing to the matter here; but hereby (marke Reader)
that he sheweth plainly, that there is a difference between
their way, and the way of Christ, els why doth he put the
way of Christ in steed of their way, and dare not hold to the
words? If their way be the way of Christ, sithen also Christs
way, it is but one, he might haue held to the words; and if
their way be not Christs way, as hee dare not here auouch,
why is hee yet a seducing false Teacher to their way, vnder
colour of the way of Christ? Secondly, he iustifies (but yet
onely by his bare affirmation) the application of Scrip-
tures against vs, as a people without, till I and my brethren
can proue vs a true Church: Surely then, at this present
must he disallow the application, for we are a true Church
of God, as is proued, and what hee hath said to the con-
trary is disproued. Thirdly, hee excepts against my first
reason, as insufficient to disproue the application against vs;
my reason is, that the places are meant of such as neuer
professed Christ at all; hee saith it is childish, and askes me
why I except not against the holy Ghost, for applying
against

Doctor Whit-
kers, de eccles.
Page. 12.

against the Romish Church, words & speeches meant first of Heathenish Babilon? Yea, M^r. *Ansforth*, must I needs except against Gods Spirit, because I except against you? No proud conceit. I answered first, the holy Ghost cannot erre in expounding or in applying Scripture: but M^r. *Ansforth* and all the Brownists in the world, both may and doe erre. Secondly, the reason of the Holy Ghost, so doing is manifest, for he rightly applyeth the places literally spoken of the type, spiritually to the thing signified; and in so doing, there is both truth and soundness, in the application, from heathenish Babilon, to Antichristian Babylon, the Romish Synagogue, it followes well; for that the Holy Ghost calls Rome Babylon; but what is it to vs, that are come out of Babylon? or how can that which is spoken against Heathen Idolaters, be brought against vs, that abhorre and flye Idolatrie both by profession of Gods word in that point, and by lawes enacted against the same?

My second reason is an vrging of them to expound the Phrase, *without*, by any Scripture, and manifest if they can that it is spoken of such a people as the Church of England consists of: but in this was hee wholly silent, because he was not able to giue satisfaction.

For my third reason, and the particular branches, which is this, that God witnesseth that we are his people, by giuing vs his word, *Psal.* 147. 19. 20. by the effectuall blessing thereupon in bringing men from a bare profession to a godly sanctification of life: by Gods gracious protection of vs, and mercies vpon vs with fatherly chastisements. To all which he answers; *that it is but a boasting*: so here then he denies that God hath giuen vs his Word, that any are effectually called, or that Gods gracious protection is ouer vs. The Rauens of the wilderness will picke out the eyes of all such forlorne bastardly children, as doe so denie God in his so euident workes, and their mother to be as barren of children, and disfurnished, as an Harlot, of her Lords ornaments. Blame me not Reader, if I herein be

In what account we be with God, in the iudgement of the Separatists.

Sharpe; for let the latter Scripture be considered, and that they hold it, as fitly alledged against vs, and thou wilt thinke that I say too little; the place is *Ephes. 2. 12.* In which place the Apostle speakes of the *Ephesians* before their profession and Baptisme, that they were, 1. without *Christ*; 2. Aliens from the Common-wealth of *Israel*; 3. Strangers from the couenants of *Promise*; 4. without hope; and 5. without God in the world. If this place be aptly applyed against vs, as he iudgeth, then he holds vs, the Church of England, as a people out of the profession of *Christ*, without Baptisme, without *Christ*, Aliens from the people of God; Strangers from the couenants of *Promise*, without hope, without God in the world: and what then; but as Idolaters and diuels? And herein their iudgement is worse, for that they will needs haue the holy Ghost to auouch thus much against vs, which if it were so, should be more, then the condemnation of all men and Angels: but herein (as in many other) they wretchedly abuse both Gods Spirit and vs.

Reply unto Mr. Smiths Answer
to this fourth Error.

MAfter *Smith* to this first, answeres two things: First, That all members of a true Church are within: speaking generally, as *Mr. Ainsworth* doth; but not particularly of the Brownists Church, as the position is meant: so it is an answer, and no answer indeed. Secondly, Hee saith, that all members of a false Church are without: and so they account our Church, & therefore without: But sithen our Church is not a false Church, as is already proued, his argument is lost, and we are not yet without.

In Page. 23. 24. hee defends the Scriptures, as truly alledged against Antichristian Churches, which in my answer to *Mr. Ainsworth* I deny not: but it rests for him to proue that

that we be Antichristians, which in that section he doth not.

He answeres my second Reason, which Mr. Ainsworth durst not meddle with, and there he will proue, as he saith, that the Scripture Phrase, *without*, may be applyed against vs, and thus he proceeds.

The first Argument; *Churches that are in condition equall or worse then Assemblies of Pagans, are without.* Reuel. 11. 2. *Antichristian Churches are in condition equall or worse then Assemblies of Pagans, Ergo, Antichristian Assemblies are without.* The second Argument; *false churches are without; but Antichristian Churches are false churches, Ergo.* The third, *Dogs, Enchanters, Whoremongers, murderers, Idolaters, &c, are without. Antichristian churches are such, Ergo.* The fourth, *The habitation of Dinels, &c, are without. Antichristian Assemblies, or Babilon, are such, Ergo.* The fifth, *The utter court &c. is without: But Antichristian churches are the utter court, Ergo.* The sixth, *The serpent and his seed, &c, are without. Antichristian Churches are the Serpent, and his seed and Angels, Ergo.*

This proposition is false, for though in some respect the true church may be worse then Pagans, yet it followeth not that that church is without, that is, no church of God at all, for that is to be without.

*Mr. Ainsworth hath confuted his Exposition of this, in his booke against Mr. Smith.

All these be easily answered; not to spend time about the syllogismes, and the falshood of some parts: I say, they conclude not the question. For the question is, *Whether we, that is, the Church of England be without.* See the truth of this by my second reason in my former booke, page 82. and by his owne words in his booke, pag. 25. line 2. Now he concludes, *that Antichristian churches are without*: if we be not Antichristian, what is that to vs? This here he proues not, but refers the Reader to the tenth Section of his Booke; and if there hee say any thing, the Reader shall there find a Reply. In the meane space, note here, that he takes for granted all the *Minors* of these syllogismes be true, as if wee were an Antichristian church; whereby he auoucheth al the *Propositions* or *Maiores* to be as true of vs: to wit; first, *that in* Mr. Smiths vncondition we be equall or worse then Pagans: secondly, *that* godly censure we are a false church; thirdly, *that we be* Dogs, Enchanters, of the Church Whoremongers, Murderers, Idolaters, &c. fourthly, *that we* of England be the habitation of dinels, the hold of all foule spirits, the cage

of every uncleane and hatefull bird : fiftly, the viter court cast out: and sixtly, the serpent, his seed and Angels; for thus holds he an Antichristian church to be. How hee proues vs Antichristian, in this section he shewes not : but what an accursed iudgement he hath of vs, may here appeare, to be both odious and detestable.

The fift Errour of the Brownists.

That onely Saints, that is, a people forsaking all knowne sin, of which they may be conuicted, doing all the knowne will of God, increasing and abiding euer therein, are the onely matter of a visible Church.

My reasons against this in my former Booke are many; from page. 83. to 88.

*Reply unto Mr. Ainsworths Answer
to this fift Errour.*

Page 174.

He expounds
not what is
a Saint by calling.

MAfter Ainsworth disclaimeth the position, and saith, that they doe hold that *Saints by Calling*, are the onely matter of a true visible Church. He shewes not what he meaneth, when he saith, *Saints by calling*; it had beene fit, to haue explained himselfe, for if thereby he meane, that Saints by calling, may be any other people, then such as forsake all knowne sin openly, & do all the knowne wil of God: what difference make they of their Saints *by Calling*, & ours *by profession*? belike they may be Saints, who forsake not all knowne sinne, openly committed in the face of the Church, and doe not obey the knowne will of God, & then, what an idle stirre haue they made to condemne vs for some of ill conuersation

conuerſation among vs? ſithen ſuch may be Saints, elſe why denyes hee this poſition? If hee meane *Saints by calling*, to be onely ſuch as liue vnblameably in a holy conuerſation before men, without open taint. I anſwere, that Gods viſible Church conſiſts not of ſuch Saints onely, but alſo of other, euen a mixt company.

Fiſt, the Church is a mixt company of good in appearance, and alſo of bad perſons in outward ſhew: this I produced in my other Booke, Page 87. whereto he anſweres not a word.

Secondly, becauſe no Church of God in the old or new teſtament, after the very planting, in any ſpace of time, can be ſhewed to be ſuch: but had openly looſe of life, mixt with the reſt. Mr. *James his Retrait* proues this at large.

Thirdly, becauſe the Scripture defines not ſo the viſible matter of the Church, if any place ſhew it, let them the next time produce it.

Fourthly, becauſe there could then be no conuerſion in the Church to Sanctification, for all keepe in the ſtate of Repentance, which is contrary to *Ieremie. 23. 22. Ezech. 18. 30.*

Fiftly, becauſe the Apoſtle to the Corinthians had erred, in calling all Saints without exception, and yet many among them had not repented of euill. *2. Cor. 12. 20.*

Sixtly, becauſe the Iewiſh Church ſhould not haue beene Saints for that ſo many wicked liued among them, bloudy *Ioab*, cruell *Saul*, falſe Prophets, and others.

Seauenthly, becauſe this holy conuerſation, which is but one way, by which men are called Saints, condemneth all the other reſpects by which men are ſo called, and if otherwiſe, they be Saints alſo, then not onely Saints by a godly life, are matter of a true Church.

Men are called Saints being in one Aſſembly: fiſt for Why men are coniunction with the better part: See Page 86. of my former Booke. Secondly, becauſe of birth, borne of beleeuing Parents. *1. Cor. 7. 24. Rom. 11. 16.* Thirdly, in reſpect of the thing whereto they be called, as to the profeſſion and

The true Church doth conſiſt of a mixt company, and not of Saints onely outwardly holy.

worship of Christ, which is an holy calling. 1. *Thes.* 4. 7. 1. *Cor.* 1. 1. *Rom.* 1. 7. Fourthly, in respect of Baptisme, by which they are said to put on Christ: *Gal.* 3. 27. to be partakers of Christs death: *Rom.* 6. 3. 4. *Col.* 2. 12. to haue remission of sinnes. *Acts.* 2. 39. Fifthly, in respect of the couenant made with God, and worship performed to him: *Psal.* 50. 5. and reuerend hearing of Gods word. *Deut.* 33. 3. Sixtly, in respect of Gods visible presence, as *Exod.* 3. 6. *Mat.* 4. 5. Seuenthly in respect of Gods mercy, who will not see the euill of his people. *Num.* 23. 21. *Ier.* 50. 20. If by any of these wayes men be Saints, they are allowed to be matter of the Church, and so the better sort with them, and they with the best are Saints; and so all are Saints.

*Reply to Mr. Smiths Answer
to this fift Errour.*

Page. 27. 28.

MAfter *Smith*, hee auoucheth the exposition, as true, that a Saint is one, first, *foraking all knowne sin*: secondly, *doing all he knowne will of God*: thirdly, *growing in grace*: and fourthly, *continuing to the end*. For an Hypocrite, saith hee, is no true member of the visible Church; because it consists of an inward and outward communion. All this would hee proue by a company of quoted Scriptures: *Rom.* 6. 4. 5. 8. 11. 22. 1. *Pet.* 3. 11. 2. *Pet.* 3. 18. 1. *Iohn* 2. 19. *Renel.* 3. 5. compared with *Rom.* 1. 7. *Eph.* 1. 4. *Renel.* 11. 2. and 22. 14. 15. and 18. 2. compared with *Deut.* 14. 2. 3. 11. 2. *Cor.* 6. 16. compared with 1. *King.* 5. 12. It is his manner where hee can make any open shew, though but Sophistically, to deduct reasons from his Scriptures, but here hee but musters them, and sets them in battle aray, but shewes not how cyther they fight for them, or against vs; this is the tricke of the older Brownists and onely hereby to deceiue with shew of Scripture. Let any vnderstanding and indifferent Reader carry this his position to these places

places, to wit; *That a visible member is no Hipocrite, but a Saint, and such a Saint as forsaketh all knowne sinne, doth all the knowne will of God, groweth in grace, and continueth unto the end,* and hee shall see no truth in his allegation. *Rom. 6. Rom. 6.* sheweth what men be, that are truly in Christ; and not what they be, that are in the visible Church. *1. Pet. 3. and 2. Pet. 3. 1. Pet. 3.* doe shew what men ought to doe and be, but not what they *2. Pet. 3.* are. *1. Iohn. 2. 19.* is directly against him; for it speakes of *1. Iohn. 2. 19.* the apostacie of some visible members, who were Hypocrites; and had not these foure properties: and when hee saith, *they were not of vs*, hee excludes them not from being of them visibly, but for not being of the Elect number. So the Reader may iudge of the rest, as impertinently alledged: these haue I mentioned as a guide to the rest; marke but his Position well, and his deceitfull abusing the Scriptures may be soone perceiued.

After this hee comes to answer my obiections against his assertion: I said, that by his defining of a Saint and a visible member thus, as is aboue said, that he defines not a visible member, but one elect, and of the inuisible Church. His answer is by a question, whether I thinke one so qualified with the foure properties before men, are saued before the Lord? I answer directly, as hee doth will me, that I beleeue so, and all men are bound to thinke they are saued before God: and who dare thinke otherwise, but onely *Mr. Smith*? If we may not be perswaded, that he which leaues knowne sinne, doth Gods knowne will, walkes and growes in grace, and continues to death therein, is before God saued, whom may wee not thinke to be damned? He threatens to shew me my folly for thus thinking; but in the meane space, he may be iudged worse then madde, for his thinking otherwise, and for writing *that it appeareth not to vs, what Steuen, the blessed Martyr was in Gods counsell.*

To my second Reason drawne from the Saints of the old Testament, who did not answer to these foure properties; hee answeres by a discourse of the difference of the nature and constitution of the old Testament from the new,
onely

True holinesse
required in the
old Testament,
contrary to Mr
Smiths brutish
imagination
of it.
Exod. 20.
Jer. 31.1.

onely to bleare the eyes of the simple. When hee cannot auoid the argument, (to wit, that *Dauid, Hezechias, Asa*, and other Saints did sinne openly, and in some things were not wholly reformed, (see my other Booke for instances, Page 83. 84.) and yet were true visible matter of the Church in the old Testament; and therefore men not qualified like his deuised visible Saints, may be now also true matter, and so his opinion grossely erroneous,) then hee fals to strange expositions, and vnheard of paradoxes, vttered from his owne braine, without prooffe, as here Page 29. 30. hee tels vs; first, *that the Israelites were a holy people literally*: secondly, *no true holinesse was required in that constitution*: thirdly, *that all was typicall onely, as typicall Constitution, Worship, Ministry, Gouvernement*: and fourthly, *that a Saint, was a typicall Saint; an Hypocrite, a typicall Hipocrite; and a wicked man, a tipicall wicked man; so as there might be the Sonnes of Belial; yea, and the best might line in open sinne, and yet be Saints; to wit forsooth, typicall Saints*. And his ground is his owne conceit, (he brings no Scripture for what hee thus monstrously auoucheth) because saith hee, *their morall communion was onely inuisible, and no true holinesse required of them visibly, and none were morally polluted in their communion*. All which is against the manifest truth of God; for the couenant made between God and his people is the ground of the churches communion and fellowship. Now the couenant in the old Testament was also morall and spirituall, and true holinesse required by it: first, the summe of it was, *that God was their God, and they his people*, which is spirituall, and a holy couenant. Secondly, at the making of the Couenant with *Abraham*, God did require sinceritie, *Walke before mee, and be upright*: Gen. 17. 21. and that couenant was spirituall also. Gal. 3. 17. Acts. 3. 25. Thirdly, the morall Law is called then *Gods Couenant*, which morall Law, is true holinesse. Exod. 34. 28. Fourthly, the Lord required in plaine tearmes true holinesse. Psal. 51. *Thou requirest truth in the inward parts*. read *Deu. 10. 12*. Fifthly, the Sacraments were in and of their visible Couenant, and so communion for circumcision

is called the Couenant: *Gen. 17. 10.* now a Sacrament is a Sacrament, for that there is a visible signe and seale of an inuisible grace, the consideration whereof is required of all that doe receiue the outward signes. Sixtly, there were promises made to the old Israelites, euen in the very constitution: now the apprehension of promises require faith, which is an inward grace of true holinesse. Seuenthly, euery doctrine commanded to be taught openly to that Church, as then to be receiued, and for which the true worshippers were commended, was part of their Couenant; but true faith was taught *Heb. 2.* and commended to be the grace, for which they were approued, as is manifest, *Heb. 11.* which doctrine of faith is a doctrine of true holinesse: so also feare and loue. *Dent. 6. 2. 5. 6. 7.* Eightly, there were Sacrifices appointed for morall transgressions, as well as for ceremoniall vncleanneses. *Leu. 6. 6.* So *Aaron* made often an attonement by Sacrifice, for the morall transgressions of the people, and not onely for typicall pollutions: now these Sacrifices for such morall offences, were of their constitution. Ninthly, the word shewes they were defiled by morall vncleannesse, bloudshed defiled the Land, and they polluted it by that sinne: *Num. 35. 33.* and also Gods name by Idolatry: *Leu. 18. 21.* and themselves and the Land by morall vncleannesse. ver. 24. 25. Tenthly, and lastly, there was open rebuke and threats for morall transgression, and the Transgressours were said to cast off God in so doing, which argues it to be a part of their visible Couenant; yea, their typicall seruice was abhorred, when men sinned morally against God: see *Esay. 1. 9. 15.* and *58. 2. 10.* And *Dauid* speaking comparatiuely betweene true holinesse, and outward seruice ceremoniall, hee saith, God required then not this, in respect of the other. *Psal. 51. 16. 17.* Away then with this dreamers Anabaptisticall frensie, of typicall wicked men, and typicall Hypocrites, and literall holinesse, without true holinesse: in which hee makes the God of Israel to delight then onely in an outward slaughtering of of beasts, and the godly in those dayes to be in their visible

communion carnall, and brutish, contrary to the euident truth as is declared manifestly.

Mr. Smiths
Riddlement.

But to stop my mouth, that I shall not once mutter, as hee saith, (oh the admirabilitie of the man!) hee reades me as hee thinkes a riddle, to the amazement of all his intoxicated Disciples, and frames his argument both against the truth and me thus. *If in the Old Testament their visible typicall communion was typically polluted by typicall and ceremonial uncleannesse vncleansed: then in the new Testament our spirituall visible communion is really polluted by morall uncleannesse vncleansed; that is, sinne unrepented of. But in the old Testament, their visible typicall communion was typically polluted by the typicall and ceremoniall uncleannesse vncleansed: Ergo. Surely, such of his as were blinded with his Heresie, and affected with his folly, were too-tooly moued with a merry conceit at this riddlement, as not to be answered; through the obscure profunditie of his reason ouer-reaching our poore apprehensions: which made him say, hee would stop my mouth for muttering; but let vs see how I can mutter against it. What, a Goliath? then see the strength of a pibble stone in a sling; haue at a Goliath, let him saue his head; for by his contrarying so daily himselfe, it seemes his braines be already crackt. But ere I answer, I read him againe this riddle: If in his last old yeares, their Separatisticall communion was Brownisticall polluted, by a Schismaticall rending of themselves from the Church of England, for some supposed ceremoniall and Antichristian uncleannesse vncleansed: then in this his new yeare, their Anabaptisticall Communion is Smithicall polluted by their but halfe Anabaptistrie, new unheard of Heresies, euen spirituall and morall uncleannesse vncleansed, that is, their sinne not yet repented of. But in his last old yeares, their Separatisticall Communion was Brownisticall polluted, by a Schismaticall rending of themselves from the Church of England, for some supposed ceremoniall and Antichristian uncleannesse vncleansed: Ergo. And now to his argument. His Maion (saith hee) cannot be denied, for it is a iust Analogie and proportion from the type to the truth, from*

the shadow to the substance. Obserue Reader, that the prooffe stands vpon his owne coyned Analogie and proportion, he saith it is so, but doth not proue it by any euidence of holy writ, not one sillable brought for it. But his *then* followes not: for first, marke what he proportioneth, *visible to visible, typicall to spirituall, communion to communion, typicall pollution to reall pollution, ceremoniall uncleannesse to morall uncleannesse, vncleansed to vnrepented*: if this be so, why is not a like proportion from *Circumcision to Baptisme, from their Order of gouernment, to our Order*? Which hee denyes; and if this Analogie cannot stand, neyther can his. His wit, is no more a warrant to make a proportion in some, then mens vnderstanding here is to make an Analogie in other some. Secondly, it is vtterly false, that their typicall pollution, did represent any reall pollution in our Communion: for there is not taught in the new Testament, that any personall pollution really pollutes the Communion of Saints; this Brownistcall Heresie, and cause of all the Separations, should haue beene proued, but is not, for indeed it cannot. If therefore there be not such a pollution in the new Testament, it is friuolous to tell vs of a type of it in the old Testament. Now to manifest to all men, that in the new Testament there is no such *reall polluting of our spirituall communion*, these reasons shew it:

1. Neyther Christ nor his Apostles were polluted by *Judas* in their Communion.

2. The Apostle *Paul* reprobued corruptions among the *Corinthians*: the Angell the *Asian Churches*, and neuer taught pollution.

3. The holy Ghost commendeth some liuing well in places where corruption was, and puts no charge vpon them of Separation, for any pollution, but to hold what they haue: *Reu. 2. 24. 25.* yea, this censure of holding them polluted who liue in a polluted estate, as righteous *Noah* in the World, or iust *Lot* in *Sodome*, is reprobued. *Acts. 10. 15.*

4. Our Sauour allows the hearing of lewd Teaching, in which is a spirituall Communion: *Mat. 23. 2.* yea,

One mans sin pollutes not another.

1. Reason.

2. Reason.

1. Cor. 11.

2. Cor. 12.

Reu. 2. 26. 3.

3. Reason.

4. Reason.

and to communicate in other things, so men doe looke to themselves. *Mat. 5. 23. 24.* So the Apostle. *1. Cor. 11.* Read my former Booke, Page 106.

5. Reason.

5. This was the Pharises pride, who separated themselves, as the name of Pharise imports; and this pride is condemned, *Esay. 65. 5.* *Luke. 18. 14.* yea, and the Lord iustificth the poore publicane before such. This is also the Luciferian pride of the old Donatists: *Caluin, Instit. 4. 13. 16.* *Osiander against Anabap. Page 140. 142.*

6. Reason.

6. Morall pollution did not pollute in the old Testament, this hee grants; therefore not in the new; sithen sinne is not now since Christs comming more contagious then before.

7. Reason.

7. Ceremonial pollution did not pollute that Communion, saue onely particular persons, who did touch, and were touched with any thing vncleane; and therefore no such polluting of communion now: the truth of this reason shall be further confirmed, when I come to answer his *Minor.*

8. Reason.

8. If the religious communion be polluted, why not the fellowship in ciuill societie? and if this, then must we goe out of the world.

9. Reason.

9. I demaund whether the holinesse of the ordinances of God, by which men are made holy; and godly mens graces, by which these ordinances are declared to be holy, be not of more force to preferue pure the Communion, then some wicked to pollute it: sithen in the word it is recorded, that for some godly mens sake, God hath pardoned many wicked?

10. Reason.

10. If the Communion be polluted, then the holy things of God, the vse whereof are part of the Communion, defile and pollute such as come with reuerence ynto them: for things vncleane maketh vncleane, but they doe not pollute any, but rather makes men holy.

11. Reason.

11. To hold the Communion, that is, the whole societie polluted, for some particular persons, is to cast the sins of one vpon the back of another, contrary to *Ezech. 18. 14. 17. 20.* and

and 14. 18. 20. and 23. 9. *Tit.* 1. 15. *Rev.* 3. 4. and 2. 24. 22. 23. *Gal.* 5. 10. and 6. 5. One mans conscience, saith *M^r. Perkins*, *Renel.* 2. 2. is not polluted by another; yea, ignorance of other mens sinnes exempts such as know them not, from the punishment which the offenders receive for their transgression. *Deut.* 1. 39.

12. The godly are neuer reprooved for being at the Ministration of holy things, though others did communicate that were wicked: but on the contrarie, it is accounted a sinne to leaue the holy things, for other mens offences. *1. Sam.* 2. 24. 17. 12. Reason.

13. This were to make the dignitie and efficacie of the word of Couenant, and of the Sacraments the scales of it, to depend vpon the worthinellse of man: contrary to the iudgement of the word, yea, and all worthy Diuines. *Rom.* 3. 3. 13. Reason.

14. If this were true, then were we not onely to admonish others, but to examine their liues also, which the Apostle in a great pollution of the Sacrament neuer thought of. *1. Cor.* 11. 28. neither is it any where imposed as a charge belonging to euery one. 14. Reason.

15. Euery one must liue by his *owne faith*, *Hab.* 2. 4. and answere for what hee himselfe hath done in the flesh; now if it were, as he saith, then is he to answere for others, & liue in a societie vnpolluted by the grace of others, as well as his owne, sithen, except others liue well, he is polluted. 15. Reason.

16. Saint *Paul* saith, that the vnworthy eate condemnation to themselves, he saith not, to another. 16. Reason.

17. *M^r. Smith* himselfe, if euer hee were himselfe, teacheth the contrary on the Lords Prayer, Page 88. 17. Reason.

18. Communion is a common vnion, many partaking of and defending one thing, wherein they doe agree: now the Common vnion of the good and bad in one society, is not in euill, but in profession of the word, in receiuing of the Sacrament, & other holy ordinances, and exercises: when therefore some doe ill, the Communion in spirituall things is not polluted, because euill is no part of the vnion 18. Reason.

How men may
be guiltie of
the sinne of
an other.

in common one with another, but the errour of man by himselfe, out of the Comunion, for which he himselfe shall answer, and such also as haue fellowship with him in euil, by which they haue a common vnion, that so agree therein, by counsell, consent, commandement, prouocation, neglect of duty, flatterie, excuse, or defence thereof: but if a man doe none of these, then is he not of the euil in common with the wicked, though the wicked be in the common vnion of good with him, in which communion he is, not as a wicked man, but as one agreeing with the godly in the best things.

19. Reason.

19. No one Scripture speakes of such a generall polluting of all by some particular offenders, but onely as by partaking some way with such, and those so partaking doe make the sinne of an other thereon, and then they be polluted of themselves.

20. Reason.

20. As this position is altogether false, so is it pernicious and breeds Schisme, and such Brownistickall and Anabaptistickall out-roads, as now be in practise among our late Separatists from vs, also among themselves, one from an other.

Thirdly, I answered to the *Maior*, and demaund whether the visible typicall communion, did not represent the inuisible Communion of the Elect: and as the typicall vncleane were not cleansed till they were washed, and offered vp sacrifice by the Priest; so the spirituall member offending should not be cleansed, but by repentance and by offering vp, by the hand of Faith, heartie supplications to God, in the Name of Christ our high Priest, who hath sacrificed himselfe for vs? If it be so, then their visible typicall communion, did not prefigure a visible communion of men, but the inuisible communion of Saints, the Elect of God.

Answer vnto
the Minor.

Now to his *Minor*, which I denie to be true, that the typicall Communion was polluted: persons were polluted, and others touching them were polluted, but their communion was not: First, because there was no sacrifice appointed for any such pollution, as came vpon all for the sinne

sinne of one or moe. Secondly, though the Prophet re- Testament,
proue the Priests, for not separating the cleane and vn- was not pollu-
cleane; yet hee teacheth not, that for neglect thereof, the ted by the sin
Communion is polluted. *Ezech. 22. 26.* Thirdly, the of one.
Prophets cryed out of the peoples vncleanness, but neuer
tooke the Communion to be polluted, and therefore held
with the Church in spirituall Communion. Fourthly, be-
cause particular persons were for their particular vnclean-
nesses to offer vp sacrifices themselves for themselves, and
not all for them and themselves, as polluted in their Com-
munion, though the polluted abode in his vncleannes, for
some time: let him produce euident Scripture for this par-
ticular if he able.

His *Minor*, he goes about to proue by three Scriptures; *Num. 19. 13. 20.*
Num. 19. 13. 20. Hag. 2. 14. Acts 21. 28. 29. The first
place proues not that the Communion was polluted: But
that one polluted, and wickedly persisting and not purging
himselfe, defiled the *Lords Tabernacle*; (to wit) to himselfe;
for the punishment is threatned onely against himselfe. The
place in *Haggai*, is of ceremoniall pollution, but yet speaketh *Haggai. 2. 14.*
of what one vncleane toucheth, making it vncleane there-
by, and not of one liuing in vncleannes, thereby polluting
the whole Assembly. Againe, he speakes not of polluting
the holy ordinances administred in the Congregation, as
the sacrifices in the Priests hands, which yet appertai-
ned to all, but of what the polluted partie touched him-
selfe. As if it were said in like case; a wicked prophane man
comes to the Lords Supper: hee pollutes not what the
Minister is performing, nor what others receiue, but what
hee himselfe doth touch. and receiue, *eating to himselfe* *1. Cor. 11.*
indgement, as the Apostle saith, and not to the rest. The last
place, *Acts 21. 28. 29.* was but a speech of a furious peo- *Acts 21. 28. 29.*
ple, falsely accusing *Paul*, and supposing a pollution where
none was. And let him shew me, where it was forbidden any
Stranger without exception, to come into the Temple. In
Deu. 23. 3. is a forbidding of the Israelites to admit the Mo-
abites, and Ammonites, for a long time, into the common-
wealth

wealth of Israel: but what is that to this matter?

An other exception which I take against his position is, that they take places of *Exhortations, admonitions, Commandments, &c.* which are onely effectuell in the inuisible saints, the Elect, among others of the Church, to describe euery visibible member by; as if they did reason thus: God exhorts and commaunds his people to be such and such; if not, then are they none of his. *If they be not (saith he) what God commands, they are none of his people.* What child is his fathers, what subiect his Princes, what wife her husbands by this reasoning; for who are as they be commanded?

Mr. Smiths
comfortlesse
Assertion.

Againe, the Lord takes a people to be his, before he commaund them; commandments are for his people to rule them, and to cause them to obey, not to make them his people. A mans commandement maketh not a seruant, but declares a power, that such a one is a seruant already, that is, vnder his power to be commanded. The rest of the Section is but wrangling, a confident auouching of his owne will, but not an euident and plaine answer to the rest of the particulars of my former Booke, and therefore I passe them ouer to the Reader, to compare them, and come to the next Assertion following; being the sixth error, which he stands vpon so confidently, as if it be confuted, he will *acknowledge the cause of Separation to lye in the dust, and they must disclaime their Schisme which they haue made, and the Heresies they hold; yea, hee will acknowledge the Churches of England, &c. to be true Churches of Christ, &c.* Therefore seeing he hath iumpt all vpon this point, all the rest may be passed ouer, as idle expence of time, the victorie being in this particular either won or lost. I had purposed once to haue come to this, and omitted the rest before and after, but that it would haue beene thought of his Schollers, that what was omitted, was vnanwerable; for their Mole-hilles, are in their owne eyes huge mountaines.

Mr. Smiths hazard of all vpon one stake.

The

The sixth Errour of the Brownists.

That the power of Christ, that is, authoritie to preach, to administer the Sacraments, and to exercise the censures of the Church, belongeth to the whole Church, yea, to every one of them, and not to the principall members thereof.

I haue in my former Booke shewed this position, to be an Errour, Page 88.

Reasons against popular government.
1. Reason.

1. Because it is a meere popular gouernment, disorderly therefore, and full of inconstancie, like the vnstable multitude: yea, full of pride and contention, for that euery one is made equall to his fellow: it is partly the enemy of vnitie, and it brings contempt to the Ministerie.

2. Because this is the ground of that wretched schisme, of rending members from members, & walking one from another, so farre as they differ in opinion, as is now the practise of Anabaptists: hence they conclude a pollution of publike communion by priuate persons, contrarie to the truth, as is aforesaid: other absurde Errours arising from hence, haue I noted in my booke, Page 89.

2. Reason.

3. Because if it be contrary to the welfare of a Commonwealth; to wit, this popular gouernment, Monarchical being by a common consent approued as the best, then why not so in the Church?

3. Reason.
* See Bell, in his last booke of the best gouernment.

4. Because it is contrary to Gods order established; first, before the Law, for it was in Adam, in Noah, in Abraham, Isaac, Iacob, Ioseph, and not in the bodie of their Families: secondly, vnder the Law, the gouernment lay vpon Moses, then distributed in part to the seuentie Elders; the charge of the Temple to Aaron: this continued all the olde Testament, after the Leuits were chosen for the first borne, and Princes giuen also by God to rule in Israel; in which time the people were subiects, and had not dominion ouer them: and this power bestowed vpon speciall

4. Reason.

B b

persons,

persons, was not conferred vnto them by the peoples authoritie, but by the Lords choise and commandement; whereto the people were to assent: and note also, how the Scriptures were committed to the Leuites and Elders for all Israel, and not to the multitude to giue to them, *Deut. 31. 9.* to which Chiefe, he gaue the charge to see to the rest, verse 28.

5. Reason.

5. This popular gouernment was not in the Apostles dayes; For first, the people attempted nothing without the Apostles *leue, guidance, and direction*; the Apostles themselves ordained officers, not the people without them. *Act. 14. 23.* Secondly, because the Apostles called for the Elders, as the chiefe, and conferred with them, without the people, *Act. 20. 17.* Thirdly, the Elders did (as it may seeme) sit in a Consistorie, with *Iames* their Byshop at Ierusalem, without the people, *Act. 21. 18.* and did decree a matter from their owne iudgement, without asking the people their voice: verse 23. Fourthly, the Elders are preferred before the people, as superior to them, and therefore set before them. *Act. 15. 22. 23.* The Apostles and

A preuention.

Elders made the people acquainted with the matter here, who consented, but it therefore followes not, that they had power and authoritie, without which the Authoritie of the Apostles and Elders should be nothing. Experience shewes vs, that superiours do sometime require an Assent of such as haue no authoritie with them, onely for peace and loue.

6 Reason.

6. It is against the Commission giuen by Christ vnto his Apostles, and to such as should succeed them. *Mat. 28. 19.* and *16. 19.* *Iohn. 20. 21. 22. 23.* *Marke 13. 34.* And against the Apostles substituting of *Timothie* and *Titus*; not vnder, or in equall state, but ouer the Church. Of this see more in my other Booke, Page 92.

7. Reason.

7. Because, if a sort of persons professing Christ together, without officers, haue the power of such officers in themselves; they haue a charge from God, to doe all that which the officers may doe: but the whole multitude were neuer commaunded to goe & preach, nor to administer the Sacraments,

Sacraments, but onely speciall persons qualified and called of God, for that purpose.

8. The place of the *Ephe. 4. 11. 12.* is against this popular gouernment: first, because it is said, that Christ gaue officers to the Church, not power to the people to make them, ere they be: secondly, because the officers are first nominated; as called of God, to gather a Church and re-
paire it, and to build it vp, all this charge layed vpon some, and not vpon all: thirdly, because the Church there is compared to a bodie, now a naturall body hath speciall members receiuing power from the Creator, to rule the bodie, which facultie and power is preserued in the bodie, but not giuen of the body; as *seeing*, is giuen to the Eye: *hearing*, to the Eare, and that from God to these members for the good of the body, but they receiue not *seeing*, and *hearing* from the body, for then all the bodie should see and heare, because it cannot giue that power to another, which it selfe hath not: Euen so is it with the Church.

9. In the old Testament, which shewes the practise of established Churches: the people were not reprobued for the disorders in Church or Common-wealth, but the Princes, & the Priests; on whom the charge of Reformation lay. So *Reuel. 2. and 3.* the Angels, that is, the chiefe in the Churches, are reprobued, (not the people) for the abuses suffered: and according to the generall course, must that particular place, *1. Cor. 5.* be vnderstood; and not so, as it should oppose a constant course in all other: that one place must yeeld to many, and not many to it.

10. This is against that of the *Rom. 12. 6. 8.* in which wee see the gifts and power of gouerning, to be bestowed vpon some, and not on all, and also against these places; *1. Tim. 4. 14. & 5. 16. 17.* where *Rule* is euidently taught to be in some, and not in all.

11. This is against the truth of receiued and approued witnesses, sithence the Apostles times, that the Supream power should be in the people.

12. This ouerthrowes the power and authoritie

Of Authoritie
of ciuill magi-
strates in
Church-mat-
ters, see *Bels*
Regiment of the
Church.

christian Magistrates in the Church, when God giues them to the Church, as being subiect themselues to a common multitude in matters concerning the Church; contrary to the euident witness of the old Testament, to which we must goe, to see how the gouernment was in the dayes of their Kings and Iudges: for in the new Testament this is not clear, for that in the Apostles daies God gaue no Christian Magistrates to the Church.

13. Reason.

13. In the new Testament there be plaine Commandements to the people to be subiect to authoritie, and to obey supream power, as Magistrates: *Rom. 13. 1. 2. 3.* this vnderstood of Magistrates then, much more now being Christian: So *1. Pet. 2. 13. 14. Tit. 3. 1.* So Ecclesiasticall persons Ouerseers. *Acts. 20. 28. Heb. 13. 8. 17. 1. Pet. 5. 2. 5. 1. Tim. 5. 17.*

14. Reason.

14. There can be no instance giuen in eyther Testaments, eyther of *Precept*, that the people should rule; or of *Practise*, that they did rule ouer their Teachers: let the Adversarie bring but one Precept or one practise to satisfie his Reader; I professe I can find none. The place in *Mat. 18. 17.* is expounded, and that exposition confirmed by many reasons in my former Booke, Page. 94. 99.

15. Reason.

15. It is against reason that the Fathers should be subiect to their Children; the work rule ouer the work-man, the seedf-man to be ordered by the Corne: for thus are the Pastours and people compared.

16. Reason.

16. This is against the office and dignitie of Christs Ministers, who by *office* represent Christs person, and so doe not the people: and therefore we read not that the people made Ministers, but Ministers made Ministers, and such as stood in Gods stead remoued them from the Ministerie, as *Salomon* did *Abiather*, but the people did it not.

17. Reason.

17. It is full of absurditie; if the body gouerne, who is gouerned? belike it selfe is both Lord and Seruant, Prince and Subiect: of whom the Prouerbe is true: Command, and doe it, it selfe.

18. Reason.

18. Because the people are neuer tearmed by any name which

which might so much as insinuate any Soueraigntie, but subiection; as the name *Sheepe, Brethren, Saints, Household of Faith, the Wife or Spouse, Children*: but Ministers are called *Ouerseers, Elders, Fathers*, and such like; declaring authoritie over the people. If any stumble vpon *Ren. 1. 6.* where the faithfull are called *Kings*; I answere it is not vnderstood of any outward power to rule among and ouer men, of which wee here dispute; but of an inward power of Gods spirit sanctifying the Elect, by which as Kings they rule ouer their owne corruptions, to which by nature they be in subiection.

19. The speech of Christ is plaine, that the Ministers 19. Reason. are to rule ouer the people, which is his owne ordinance: *Mat. 24. 45.* where mention is made of a Seruant, that is, the Minister ruling; and the Household, that is, the Church ruled.

20. Wee doe read of power and authoritie of Seruants, 20. Reason. that is, Ministers; *Mark. 13. 34.* but not giuen to the household or House, which is the Church: So to Apostles; *2. Cor. 10. 8.* and *12. 13.* and in them to godly Church-men, but not to the people.

*Reply vnto Mr. Ainsworths Answer
to this sixth Errour.*

MAfter *Ainsworth* first disclaimes this, as vniustly laid to the charge of his Company: Surely it was the opinion of *Smithean* Brownists here; and who would thinke so maine a point as this, should among themselues be so rent, as one will deny it, and another sort will hazard, all the rest they doe hold vpon it, as truth, and doe maintaine it as a most infallible veritie? If they be thus at discord in their Principles, they will neuer agree in circumstantiall points: who would ioyne to them, who neyther agree with any

other, nor yet among themselves. I am glad that Mr. Ainsworth renounceth it as an error, I wish hee so would doe in all the rest, then should wee soone agree to our comforts.

Secondly, hee very badly insinuates *that the Protestants and Reformed Churches doe affirme the ruling power which is proper to Christ, and only inherent in him, to be in the Bishops, in the Presbiterie*: which is most false. They hold no Popelike and Antichristian power ouer mens consciences, to doe as they like, without the word: but that such an externall power they haue, as thereby they may rule in the Church according to Gods word, in setting men in order, in causing them to keepe it, and execute the offices, in which they be placed, in punishing the wicked, and in giuing encouragement to such as walke in Gods wayes peaceably.

Thirdly, he denies *that all may preach, but yet some private men may prophesie publikely*: which they would maintaine out of 1. Cor. 14. but to this I say; first, let them shew that the word *Prophet* in that place is not an office, verse. 29. Secondly, that prophesie was euer vsed out of an office in publike, that is, by one not a Teacher or Pastour in an established Church. Thirdly, what expositours doe so expound that Chapter: *Beza* is against it in his Annotations vpon verse 29. 32. Fourthly, what Church did euer so practise? Fifthly, they say, *in an article of their faith*, 34. that *Prophecie is a publike teaching of Gods word, according to the proportion of faith, for the edification, exhortation and comfort of the church*. I would know what difference betweene this and preaching? Hee saith that one is in office, the other out of office: and quotes in the margent for this, *Rom. 12. 6. 7.* but the Apostle speakes there of gifts in office, for hee speakes of *offices*: ver. 4. and then of *gifts*, which hee exhorts to imploy well for the Church, and includes himselfe, saying; *wee haue receiued gifts*, verse. 6. as noting thereby, what persons hee speakes of, euen of such as were in office with him. Sixthly, if such Prophecie be, it is eyther by vertue of a generall calling

1. Cor. 14.

Reasons against their
prophecyng.

Rom. 12. 6. 7.

calling of a christian, or by force of some speciall vocation; but not by any particular function say they: and I say, not by the generall calling as they be Christians; for then be they not tyed to waite the speciall call of their company, because that shews that such do it not by vertue of their calling to Christianitie, but by speciall authoritie. Seauenthly, If they may teach, they may also by that very authoritie administer the Sacraments: these two are coupled by Christ, and to whom Christ gaue the first, it is euident hee granted the last: *Mat. 28. 18. Mark. 16. 15. 16.* and the contrary can no where be shewed: and yet herein haue these men made a Separation; so in loue are they here-with, that as they separate men from men, so doe they one ordinance of God from another.

If this Reply be too short, let him answer Mr. *Smith*, who answeres to him at large, and condemneth him for a new kinde of Antichristianisme neuer heard of before. Page. 67.

*Reply to Mr. Smiths Answer
to this sixth Error.*

MAfter *Smith*, hee taketh vp as a truth, and as true Page. 40.
owner hereof, what Mr. *Ainsworth* lets fall to the ground as false; and auoucheth *that the power of binding and loosing is giuen to the body of the Church, euen to two or three faithfull people ioyned together in Couenant*: in confidence of truth herein, hee cals vpon the Kings Maiestie, the Nobles, the whole Parliament house, and all the learned, to consider of the supposed truth herein, and if hee proue it not, to hold him a Schismaticke and an Heretique; and the way of the Separation to be nought; and the Church of England to be a true Church, yea, the Church of Rome too: So then beate him out of this, when hee hath runne Anabaptistrie out of breath, as he hath done Brownisme, ten to one, but

but the new Anabaptistick Se-baptist will proue an Antichristian Papist. And his order in handling this point is thus, *first*, hee would proue no Ministeriall power by succession: *then*, that the same is primarily giuen to the body of the Church: and *lastly*, hee answeres some reasons alledged by mee in my former Booke against his assertion.

The ordinary ministeriall ordination is by Succession.
1. Reason.

But it may appeare that the Ministerie ordinarily is by succession.

First, at the worlds beginning, God himselfe preached vnto *Adam*, whom hee ordained in his place, to teach the succeeding age; after him God raised vp one after another, in order vnto *Moses*, the persons are recorded in Scripture. *Gen. 5. Henoch*, *Iude ver. 14.* was a Prophet: so *Noah* a Preacher: *2. Pet. 2. 5.* After the flood succeeded *Abraham*, *Isaac* and *Iacob*, who are called Prophets. *Psal. 105. 14. 15.* The next was *Ioseph*, *1. Chron. 5. 1.* with *Leui*, *Coath*, *Ammram*, *Aaron*, *Moses*, and *Miriam* a Prophetesse. *Exod. 15. 20.* After the Law giuen, then was chosen *Aaron*, after him *Eliezer*, then *Phinees*, *Abishua*, *Bukki*, *Uzzi*, *Eli*, *Ahitub*, *Abimelech*, *Abiathar*, *Zadoc*: and so one succeeded another to the end, as may be plainly shewed by Scripture: so for foure thousand yeares this succession continued in the Ministerie in the first borne before the Law ordinarily, and in the tribe of *Leui*, and posteritie of *Aaron* vnder the Law.

2. Reason for Succession.

Secondly, as God in the creating of the World became the Teacher, and then raised vp others in his stead: So in the new creation in the last dayes came *God* again to preach, euen *Iesus Christ*; who ascending, appointed Apostles to succeed him: the Apostles had with them Euangelists, and before they departed, they ordayned Elders, which succeeded the Apostles, and the other extraordinarie men, and so are ranked: *Eph. 4. 12.* with whom God promised to be to the worlds end; *Mat. 28. 20.* which must needs be vnderstood of the Apostles successors, because the Apostle continued but a while.

3. Reason for Succession.

Thirdly, in the Scripture of the new Testament there is none

none allowed to ordaine a Minister, but a Minister; I meane an Ecclesiasticall person, as wee for distinction sake doe speake: as *Titus* in *Creta*: Chap. 1. 5. and *Timothie* else where, to whom the Apostle speakes, and in him to onely Ecclesiasticall persons, as a matter onely concerning them, to lay on hands. *1. Tim.* 5. 22. And there is no mention of any which laid on their hands and ordained, but onely the Apostles, *Acts.* 14. 23. Euangelists, *Tit.* 1. 5. Prophets and Teachers, *Acts.* 13. 1. 2. 3. and the Eldership: *1. Tim.* 4. 14. which Eldership was of all Teachers and Ministers, as is shewed before at large. Thus wee see in the new Testament all the Apostles time, that the Ministerie was by succession: Ministers, as it were begetting Ministers by ordination, and laying on of hands: let one instance be giuen to the contrary.

Fourthly, after their time the like succession hath beene kept from time to time, Bishop after Bishop, and Ministers ordained by them: the Catalogue of them doe witness this, and the Stories of times auouch it; on which we must relie, where the Scripture ceaseth to make further relation: & especially may we easily beleue succession out of mens writings, when wee see the same verified by Scripture, to haue beene from the worlds beginning, till Christ, and after, as farre as the Story of the Scripture makes mention, it also promising the same to the worlds end. *Mat.* 28. 20. And thus by plaine Historicall narration both of God and man, wee see a succession of the Ministerie, from one Minister to another: and not one instance of any made and ordained a Minister by the people, but when there were Church-men, as we speake, to ordaine them. *Mathias* was not chosen, but when other Apostles were there: *Acts.* 1. 15. the Deacons were not appointed, but when the Apostles were there to ordaine them: *Acts.* 6. 2. 6. *Paul* and *Barnabas*, when the holy Ghost commanded to separate them, had no hands laid vpon them but when there was in the Church Prophets and Teachers present to doe it. *Acts.* 13. 1. 2. 3. And it is apparant, that the Churches did waite the Apostles comming

4. Reason for
Succession.

to ordaine Ministers, acknowledging thereby no such power to be in themselves. *Acts. 14. 23.* This I speake to shew that Church-men euer ordained Ministers, and not the Lay-people: *Caluin* in his *Instit. lib. 4. cap. 4. sect. 2.* saith, that before the Papacie, there was a Bishop in euery Citie, to whom belonged a certaine Country, which should take their Priests from him: and if the Country were large, then were appointed Country Bishops, Suffragans, as weecall them, to performe the office for him: by which it is euident, that the Churches held this Succession, and was not Antichristian, howsoeuer the same be abused now by a popish pride and tyranny. But now to his arguments, whereby Mr. Smith would refell this.

Page. 43.

1. *Argument.* If Christs Ministeriall power be giuen by Succession to the Pope, Bishops, or Presbyterie primarilie, then the Ministerie is before the Church: But the ministerie is not before the Church: Ergo.

Here marke (Christian Reader) that I haue auouched Succession affirmatiuely, and my prooffe is euident, euen an Historicall narration of it from time to time, and no one instance to the contrary: This man comes with a contradictory speech, but giues (as was meet) no instance, wherin my generall assertion should be proued vntrue, but onely frames reasons sophistically, making absurd consequences vpon this Antecedent. Is this a refelling of an euident story of the truth? will an imagination of absurdities overthrow a true Narration? What cleare History might not thus be ouer-throwne? But to his Argument.

The Consequence false.

The Consequence is false and absurd, the Antecedent proues it not: for make the Consequence the question, and the Antecedent the *tertium Argumentum*, and frame this compound Syllogisme Categorically, and then the absurditie will appeare. *Whatsoeuer is by succession, is before the Church: but the Ministerie is by succession: Ergo.* The *Ma-*ior is false in this generalitie, and as absurd, as to say, that because there is succession in Propagation, therefore *Adams* posteritie may be before *Adam*. If the Ministerie did at the
first

first arise out of the Church, and not from God immediately, the first Teacher to the Church, then had his Consequence beene true. His reason to confirme his Consequence is a begging of the question, hee maketh a Ministerie without Christs power, which is most false, for where the ministerie is, there is Christs power.

The *Minor* I denie, first, for forme, by his adding of a The *Minor* second tearme in the *Minor*, which was not in the *Major*, denied.
then for the falshood: for the Ministerie is before the Church. It must be knowne that there is a two-fold raising A two-fold raising vp of the Ministerie; the *first*, by God at the first, to beget a Church: so God made *Adam* a Minister, to whom hee gaue a wife to begin the Church, and as *Adam* was before his Wife, so is the Ministerie at the first before the Church, the Spouse of Christ, which God winnes to him by his Ministers, Ambassadors, who bring the word to beget the Church, the word is before it, then such as bring it also: and it is said, hee gaue some not onely to confirme the Church, but to *gather* the Saints to make a Church. *Eph. 4. 11. 12.* The *second* is when the Church is once gathered, out of which the Ministers are taken: the *former* is before the Church, the *latter* is with the Church, in respect of the Ministers persons, this or that man ordained in this or that particular Congregation, but in respect of their office and ordination by succession from the first they be before the Church also: therefore his argument is nothing worth; this let him know, that succession takes not away relation betweene the Minister and the Church: for hee being sent to win people is a Minister to the hidden number, not yet called out, and is Gods Instrument to make the inuisible members visible to men, as farre as man can see them: so hee hath no flocke actually till then, but potentially. Yea, Ministers sent of God, may be the Church in this respect, that they be Christians, and so one edifie another, till others be added, and they be Ministers in respect of an office bestowed vpon them in their state of Christianitie, so as if there were none left in a country but Ministers, yet there in them may

the Church be said to remaine. Hence it is, that a Minister administred as a Minister the Lords Supper to himselfe, as a Christian, with others.

Page. 42.

2. *Argument.* If Christs ministeriall power be by succession on to the Pope, Bishops or Presbuterie, then the Ministerie of Rome is a true Ministerie: but this is false: Ergo.

The Consequence denied.

I answered that the sequell is very absurd, the Antecedent proves it not. He is to know that by *succession* here is meant that *true* succession, which is personall succession, with succession in sound doctrine: for not ordination by succession serves the turne, but to be ordained to the office of true Ministers; now the Romish Ministerie is Idolatry and Superstition, and the men appointed thereto are ordained sacrificing Priests. Neyther doth it follow, that because all true Ministers come ordinarily by succession, therefore all that haue succession, are true Ministers, for there is required with succession a *true office* and *true doctrine*, *true Sacraments* and *Prayer*, about which Christs true Ministers are exercised. The rest of the Arguments are meere verball, and neuer a Consequent proved.

His third Consequent is, *that then men are bound absolutely to sin, in ioyning with the sinnes of the ministers.* This man takes a principle of Brownisme vnproved, to ouerthrow a truth, cannot a man receiue the holy things of God, but he must needes sinne with others? Again. hee auoucheth, Page 76. that men were bound in the old Testament necessarily to the Kingdome, Priesthood, and Temple for worship and seruice to God, what sinnes soeuer were committed, and yet men belike did not pertake then with other mens sins: why then now? are Gods Commandements and ordinances lesse able to keepe a man pure now, then they were before?

His fourth Consequent from succession is, *that then the Lord hath made the ministers Lords ouer Gods Church.* How followes this from succession? May I reason thus, the Priests were by succession: Ergo, they were Lords ouer Israel; who is so feely, as not to see, that here is no Consequence? Succession inferres no more, then the true vse of it may rightly afford,

afford, if men abuse what they haue by succession, doth that arise from the thing, or the corruption of the person?

His fifth Consequent from succession is, *that then the Pope may excommunicate the whole Church vniuersall, and the Bishops their whole Diocesses and Prouinces*: I leaue him this Consequent to proue, for hee giues no reason at all of it; hee shall doe the Pope a great fauour to proue him to haue an vniuersall power, by his personall succession, and that by personall succession he may claime Christs power, as hee would inferre by this his absurde reasoning. If Excommunication be a casting of men out of the Church; how can he conclude, that simply by succession a Bishop in authoritie may cast out all the Church? so then hee casts out the Church out of the Church, or maketh a companie no Church, and sets himselfe without a Church, by this sequel; whence we see, if his absurditie were true, others more grosse would arise from thence: let therefore absurdities ouerthrow an absurditie.

His sixth Consequent from succession is, *that then the office of the Deacons and widowes are lost*. He reasons thus: if succession be interrupted in any part, then is there no succession at all. All his skill cannot saue him from shame in so reasoning, if he be not growne shamelesse. But how proues hee the offices lost? Forsooth, because, saith hee, (Oh, profound conceit of the man Anabaptisticall!) *as a Priest, vnder the law, came of a Priest, & a Leuite of a Leuite; so an Elder makes an Elder; a Deacon ordaines a Deacon; & a widow must ordaine a widow*; which hath not been. *A Smiths forge!* A Priest came of Leuite at the first; and though Elders may ordaine, may Deacons too? it is beyond his skill to proue: no place in the new Testament in the least syllable affords him the least conceit of it. The Apostles *Acts 6.* ordained Deacons; so to them which succeed in the Ministerie belongeth ordination, and the same is among vs hitherto: but that there should be imposition of hands vpon widowes; who euer heard to this day?

His seauenth argument, by which he thinkes he may cry *Mr. Smiths*

Strongest argument in his owne judgement, is yet from the question.

victorie, is, *That doctrine which destroyes it selfe is false.* The doctrine of succession destroyes it selfe: Therefore the doctrine of succession is a false doctrine. My answer to this is, that the man here hath lost his question, for he should conclude, that Christs power is not giuen to the principall members, this is the position in question, and he concludes that the doctrine of succession is a false doctrine. May not wee thinke that hee is wilde in wandering? wee see neither Religion, nor the law of right reasoning, can keepe him within the bounds of right and truth. His proposition he proues not, and yet *determinatiue* and *accidentaliter*, a doctrine may destroy it selfe and yet be a true doctrine; and so till he expound it, it may be denied as false. The Assumption hee would proue, because Election is interposed; by which (as he supposeth) succession is ouerthrowne. A seely reason: is there not a succession in propagation? yet also an election when men chose women to maintaine this succession: the one ouerthrowes not another, but either vp-holds other. In the old Law was succession, yet also Election, as may appeare by the Law of reiection ordained, if any man were deformed, defectiue in his parts and so forth, such were not allowed, therefore others were to be chosen in their roome; and yet the succession good. *Matthias* succeeded in *Indas* stead, and yet was hee chosen; so succession was with Election. But here, as in other places, he deceiueth his affected associates to his owne will, like Pythagorian Schollers, cleauing to his *ipse dixit*; for hee reasons, as if we spake of a succession of persons onely: as *Eliazar* succeeding *Aaron*, *Phinees* *Eliazar*, *Abishua* *Phinees*, as in the old Testament. But the succession here meant, is of a continuance of Gods ordinance by persons Elected thereto from time to time, being onely of spiritual kindred, by the faith of doctrine, by which the ordinance is vpheld, and true succession maintained. After these his Arguments, he frames obiections, but none made by mee; and therefore I leaue him as fighting with his owne shadow.

In

In the next place we come to his Arguments, set downe affirmatiuely from vndeniable grounds of Scripture (as he saith) if he may be beleeued, who neuer beleeueth himselfe, but giues himselfe the lye in print twise or thrise in one yeare.

His first Scripture, *Mat. 16. 13. 20.* Hence hee frames his Argument thus: *Christs disciples are Christs Church. Christs ministeriall power is giuen to Christs Disciples. Ergo, Christs ministeriall power is giuen to his Church.*

Page 51.
Mr. Smiths
first Argument
for popular go-
uernment.
Answered.

In this Argument he doth change the copulatiue, which ought not to be in a true syllogisme; but this man may as well breake the rules of Art, as the faith of Truth. Againe, he vseth deceit in the word *Disciples*, which he expounds by this Argument to be other, then Apostles, or such as were Disciples sent forth to preach, when the place of *Mat. 16. 13. 18.* is evidently against this. Hee cannot proue at this time any to be with him but the twelue, as may appeare by *Luke. 9. 18.* Neither doth the place say, that these disciples are Christs Church, as he maketh shew, by quoting it for a prooffe, but rather the verse 18. in that place of *Matthew*, manifesteth that Christ himselfe made a difference between the disciples in the person of *Peter*, & the Church: both which are there distinctly mentioned: at the most they be but part of Christs Church, and not the whole Church, and then so meant, he gaines nothing by this Argument. For the copulatiue, *is giuen*, it is to bee taken two waies, *primarily* and *immediately*; or, *secundarily*, and *mediately*: if it be taken in the first sense, and the word *Disciples*, also for the Apostles, then is it for mee, and against himselfe; if in the second sense, and the word *Disciples* taken for the whole Church, then I grant all, and yet neuer the worse: for I confesse the power of Christ to be giuen to the Church *mediately*, that is, vnto others for the Churches behoofe and benefit: If he vnderstand it to be giuen *primarily* to the whole multitude, I denie it, as vtterly false, till he can proue, that by *Disciples* in *Mat. 16. 13. 20.* is meant the multitude, which hee calles the Church, and

and not onely the Apostles. If he here say, as in an other place, that here must needs be meant the common Disciples, called the brethren, the multitude, because the Apostles were neuer called Apostles, till after Christs ascension: I shew him the contrarie out of the word in plaine tearmes, *Luke 6. 13.* where our Sauour called his disciples, and of them, *he chose twelue*; which also *hee called Apostles*, and this am I sure, was before his Ascension; and yet is not this man ashamed to auouch the contrarie, Page 39. line 10. All that which followes dependeth on the prooffe of his Exposition of *Mat. 16. 13.* for all learned Expositours that I can reade, or heare of by others, doe interpret it of the Apostles. What is Mr. *Smith* then to oppose all? and what leuitie is it to beleeue him before all, who aboue all is most vnconstant, confidently to day auouching that for veritie which to morrow he will disclaime, as Antichristianitie?

Page 52.
His second
Argument for
popular go-
uernment.

Answered.

His second Scripture is *Mat. 18. 15. 20.* and *16. 19.* whence he reasons thus: *That which is giuen to two or three of Christs disciples, is giuen to the bodie of the Church, though many in number. But Christs ministerial power is giuen to two or three disciples of Christ. Ergo.*

The *Maior* is deceitfull through the *Homonymie*, of the word, *Disciples*, it signifying either Apostles, or other priuate persons beleeuers: In this *Maior*, it being vnderstood of Apostles, then the Argument followes not, that though two or three Disciples, Apostles, haue Christs power, therefore much more the multitude, the bodie; for so two or three such are not considered simply as a number of two or three, but respectiue, as selected men to a speciall calling, in which regard they haue the power of Christ. And therefore his *Maior*, which he makes to stand of an Argument, drawne from the lesse to the more, is altogether mistaken, and so his whole argument is of no force, except (as before) he can proue that two or three Disciples, are rightly vnderstood two or three ordinarie Christians: if it were so, it would follow that two or three women should haue Christs power,

power, might preach, administer the Sacraments, for they are called Disciples, *Acts. 19. 30.* Now this is contrary to the Apostles speech *1. Cor. 14* and neuer heard to be practised in the Church of God: yea, by this, any two or three by themselves may vse all Christs power without others: so a Congregation may be as many Churches, as there be two or three persons Disciples, and vpon euery conceited opinion, walke, after the Anabaptisticall fashion, by themselves, as goodly Churches, separated societies. But what greater confusion? If here be not Babel, one speaking one thing, an other an other, none agreeing; where is Babel to be found?

It may seeme that hee would haue *Mat. 18. 15. 20.* with *16. 19.* to proue, that by Disciples is vnderstood the brethren, the Common Christians, beleeuers. For the chap. *16.* I haue spoken of it before, which is nothing for him, no more is this *18. chap.* of which also haue I spoken in my other Booke, page *94. 99.* And further I here auouch that by *Disciples* in the first verse, is meant the twelue Apostles so called, as is said, by an excellencie aboue others, as being first and the best: compare this place with *Mark. 9. 35.* where the Holy Ghost expounds what is in *Mat.* meant by disciples; which Exposition is more then all the idle words of many *Mr. Smiths*, expounding it otherwise.

His third Scripture is *Mat. 28. 16. 20.* whence he doth thus reason: *To whom preaching and Baptising is committed, to them the power of binding and loosing is giuen: The power to preach and baptise is giuen to the Disciples of Christ, or to the brethren, or to the body of the Church: Ergo, the power to bind, &c.* Hee frames not his Argument rightly, neither concludes immediately the question; but I let this passe as vsuall with him, who but preuents Art, as he doth Diuinitie, to ouerthrow reason and Religion: I deny with *Moses* his *Corahs Assumption*, for hee in all these Arguments doth plead rebelliously, like *Corah* and his company against *Moses* and *Aaron*, principall Gouvernours, to make all the people holy, & thereby to haue equall power in gouerning:

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these

Page 53.

Mr. Smiths
third argument
for popular
power.

Answered.

Num. 16. 23

these hee calles here Brethren, or the *bodie of the Church, or Disciples*, and this hee grounds vpon *Mat. 28. 16. 20.* But is not the man determined to sinne wilfully, to hoodwinke his followers, and to abuse God himselfe, who out of this place will hold, that the words in verse 19. *Goe and teach, &c.* are spoken to Disciples, common Christians, and not to the Apostles, and in them *onely*, to such as succeed them in the Ministerie; when first, in verse 16. hee nominates *onely* the *eleuen*, which are called Apostles, *Act. 1. 26.* Secondly, it is the vniuersall opinion of all the Church of God, (excepting such Anabaptisticall Schismatickes) that *Mat. 28. 16. 20.* is vnderstood of the Apostles and their successours; and none take there the word *Disciples* for the brethren or bodie of the Church, as this man in his impudent audaciousnesse doth.

Hee would proue his *Minor* by this reason, because God hath promised his presence to be with his Church, as hee promised to be with the Apostles to the worlds end. If this be a good reason, then an Infant Elect hath the power of Christ to preach, to baptise, for God hath promised his presence to such; yea, to women: and by this, one man may be a Church in himselfe, (as this man absurdly *once* auouched) for God is with a good man, as well as with the Church: if the presence of God promised to all his euer, may conclude to all, what is properly given to some, what might not men assume vnto themselves? Truly his Arguments are childishly framed, his reasons grossely absurde, his alledged Scriptures shamelesly abused, and his audaciousnesse in auouching what he pleaseth intollerable: let the Reader in Gods presence iudge freely of what I here lay to his charge, whether I speake the truth or no.

Page 53.
His fourth Argument, for
popularitie.
Answered.

His fourth place is *Marke 13. 33. 37.* whence hee thus reasons. *Christs seruants haue Christs authoritie; Christs visible Church are Christs seruants: Ergo, Christs visible church hath Christs authoritie.* Hee expounds Christ visible Church to be two or three faithfull people; which words hee puts

puts in his Assumption vnlogically, still not concluding the words of the question. But who seeth not a double signification to be in this word, *Servants*, which ought not to be in sound reasoning, neither is euer, but among iangling Sophisters, and Hereticall deceiuers: *Servants*, in the proposition is to be vnderstood, as the word *seruant*, *R. 9. 1.* 1. for one that is seruant in special office, & in the Assumption for Common Christians, who be all Christs seruants. His place quoted is a similie, which is not to be wrested from the scope, nor the parts of the similie taken beyond the intent of the place. In this place the Lord intends not to set out any gouernment of the church, the scope is plainly noted in verse 33. & 35. which is this; that euery one seriously imploy themselues in what taske the Lord hath set them to, watching, by well doing therein, for the comming Christ, to take an account of vs. What is this to M^r. *Smiths* imagination? Surely, if any thing about gouernment may be drawne out thence, it is flat against himselfe. For first, the *Master is Iesus Christ*; then secondly, the *house* must needs be his *Church*; thirdly, the *Servants*, the *Officers*; to whom it is said, he giueth *authoritie*, not to the *house* then, but to *seruants* in the house, who are to looke ouer others; for to euery one hath the Lord allotted his worke: fourthly, the *Porter* may be Gods spirit, who watcheth in the Church. to preserue it from the enemie. Thus then out of this (if it afford any thing for gouernment) it is plaine that the Church, the house, is gouerned by seruants (who receiue authoritie from Christ) but it selfe doth not gouerne: for so it should be the Gouernour, and the gouerned.

His fifth place is, *Ioh. 20. 18. 24.* with *Luke 24. 35.* whence he thus maketh an Argument: *If Christs ministeriall power of binding and loosing be giuen to Marie Magdalene and Cleophas ioyntly, with the rest of the disciples of Christ, then it is giuen to the body of the Church. But the former is true; Ergo, the latter.* The minor is denied; for neither *Marie Magdalene* nor *Cleophas*, had giuen to them Christs

Page 34.

His fifth Argument for popularitie,

Answered.

Ministeriall power : hee hath gotten authoritie now for *women Preachers*, belike to ouerthrow the Apostles inhibition. It is enough to set downe his argument, the folly of it sufficiently confutes it : but is his reason of force to make good this his madde Paradoxe? hearken to it, and consider; forsooth heethinks it is iust so as hee saith, and why I pray you? because (saith hee) *Mary Magdalene* and others, besides the Eleuen, were all together when our Sauour gaue this power to his Disciples mentioned in *Mat. 28. 16. 20. Iohn. 20. 21. 23.* and such speeches else where, as concerneth the Ministeriall power of Christ.

Reasons against Mr. Smiths women Preachers.

So then his reason seemes to be this : *Whatsoever Christ spake, when all his Disciples, men and women, Apostles and multitude were together, that was ioynly alike spoken to all of them that so were then gathered together.* This prooffe, wants a prooffe, and is at no hand to be taken of his bare word: first, because hee is so strange a broacher of opinions, and so inconstantly confident. Secondly, the argument and reason are both so absurd. Thirdly, because this bare reason would vphold what is plainly forbidden by the Apostle, *1. Cor. 14. 34. 35.* Fourthly, for that the assertion vnderpropped herewith is so contrary to the iudgement of all Diuines, Councels, Fathers, Churches, and practise of any womanish authoritie, in eyther preaching, or vsing the Church censures publikely. Fifthly, because it greatly diminisheth the estimation of the holy men and women in the Apostles dayes, whom wee neuer read of did put in execution any such authoritie, which surely, as they ought, had it beene imposed vpon them, so would they haue at one time or other shewed this their equall Authoritie with the Apostles. Sixtly, because it is against that place of the *Ephesians*, chap. 4. 8. 12. where the holy Ghost mentioneth how Christ gaue gifts vnto men, ver. 8. whom he made *Apostles*, &c. to gather Saints, but no mention is made of gifts to women, for to preach and gather Churches.

Page. 55.

His sixt Scripture is *Acts. 2. 39.* and *3. 25.* compared with *Rom. 4. 11. 12.* and *Gal. 3. 7. 9. 14. 15.* whence hee thus reasoneth.

reasoneth. *Unto whom the promises, the Couenant, the blessing is giuen, unto them the Ministeriall power of Christ is giuen: But the Promises, the Couenant, and the blessing is giuen vnto the posteritie of Abraham, according to the Faith, that is, to all the faithfull, who are indeed the true Children of Abraham: Ergo, the Ministeriall power is giuen to the faithfull: that is, to two or three faithfull people, which are a body vnto Christ.* This argument is diseased with an *Homonymie* of words; for *Promises, Couenant, and Blessing* are eyther generall appertaining to euery Christian; or *speciall*, which concerne particular states of men. *Againe*, there be *Promises, Couenants, and Blessings*, onely comprehending things externall, and common fauours, whereof the very Reprobates may pertake: and there be *Promises, Couenants, and Blessings* of internall spirituall graces, proper to the Elect people of God. All his Scriptures quoted doe speake of these things eyther appertaining to all, or of such as be proper to the very Elect: let the places be read and iudged of. How then followes the Conclusion hence to a speciall power of gouernment appointed to some? By this argument from these Scriptures, hee may as well conclude that little Infants haue the Ministeriall power of Christ, sithen the Promise is made to them: *Acts. 2. 39.* the Couenant made with them: *Deut. 29. 14. 15.* The Blessing is giuen to them. *Mar. 10. 16.* I answere further, if this argument be now good, then was it so in the Law? for to all Israel was the Promise, the Couenant, and Blessing giuen; and therefore belike therewith the power of Iurisdiction; but we see then the Church neuer tooke so much vpon them; neuer did euer any Prophet gather thence so much: indeed rebellious *Corah* attempted as much, but the Earth gaped with wide mouth to swallow vp so wretched a *Smithean* Spirit, as not worthy to liue longer on the earth. Lastly, this maketh *Simon* the Sadler, *Tomkin* the Taylor, *Billy* the Bellows-maker, and such like to command equally with Soueraigne Authoritie in Church matters, and to liue, if they list, lawlesly: for it is forsooth their Christian libertie to be ryed to

His sixt argument for popularity.

Answered.

nothing. Ah wretched *Corab*! who art thou that darest breed such Confusion, eleuate base spirits, suppress Suprioritie Anabaptistically; and bring a Familisticke Communitie, euen euery mans will to be his warrant; his erring minde his guiding master; and affection the rule of his actions, as appeares among them all at this day? but I hope *M^r. Smith* is but in his new Moone, stay to the Moneths end, and wee shall I trust finde him changed.

Page 56.
His seauenth
Argument for
popularitie.

His seauenth Scripture is *Esay. 9. 6. Iohn. 3. 16. and 13. 13. Acts 2. 36. and 3. 22. 23. Luke. 2. 11.* whence he frames this Argument. *Unto whom Christ is giuen to be King, Priest, and Prophet directly and immediately, unto them is Christs ministeriall power giuen. But Christ is giuen as King, Priest and Prophet, directly and immediately to two or three faithfull people, wheresoeuer living together in the world: Therefore Christs ministeriall power is giuen to such two or three.*

Answered.

Hee hath nine arguments, and this onely is in the right forme of reasoning, in all the other hee playeth Childishly the Sophister, and also in this his best manner wickedly a Deceiuer. The sequell of this Argument is seely; hee would here inferre a Ministeriall power, which is visible in the externall gouernment of the Church (for of this wee speake, and doe wholly and euer in all this dispute vnderstand it, else hee doth still play the Sophister,) from inward and spirituall pertaking of Christs Offices by the hand of faith, through the spirit. If hee thus collect a right, directly and immediately, to descend to euery one in outward gouernment, because they haue Christ their King, Priest and Prophet, then would it follow, that euery Christian man, yea, and woman, may directly and immediately take vpon them, that which is so directly and immediately giuen them, euen as well, as they pertake so of Christ, and are in him Kings, Priests, and Prophets. If they haue the Ministeriall power giuen, as they haue Christ giuen to them, then may they assume (without leaue or liking of any, when they please,) that power to themselues, euen as without mans leaue, they take Christ giuen them by God the Father: what a ground-
worke

worke is here laid of all disorder and confusion; yea, and of intollerable insolencie and swelling pride in euery particular person? God is the God of order, and not of such a popular proud confusion.

Hee would proue his Consequent from *Rom. 8.32.* The words are, *He gaue him for vs all to death, how shall he not with him giue vs all things also?* so in these words *all things*, hee includes, this and that thing, from a generall, hee concludes any thing: why may not by his thus absurd reasoning any Christian challenge to be a King? the vnlearned to be exquisite in all Sciences? the poore man to be rich? for what lets vs more to vnderstand in *all things*, Riches, Wisedome, Learning, Regalitie, and what not, as well as hee to include Ministeriall power; sithen euery Christian by hauing of Christ, hath as much right in these things, which are also his gifts to his Church, as in the outward gouernment of it? If hee hath giuen vs these things; why are not all learned? why take wee not possession of riches where they be? and if these be not here meant, then *all things* is to be vnderstood with a restraint; and so then it stands vpon an exposition, what is meant by *all things*, which he yet hath not done: but till hee doe, hee may see his folly with impietie in so alledging Scripture. Yet for all this, thus farre I yeeld the Consequent true; that Christs ministeriall power is giuen for them, to whom Christ is giuen, in respect of the efficacie, also the free holy powerfull vse of it, because Christs Ministeriall power is for the Churches benefit, to rule it, and to order such as be in it, and not for others to censure them: for the Apostle saith, *What haue I to doe to iudge them that are without?* but this is farre from the right of Authoritie, to execute that ministeriall power which Mr. *Smith* pleads for. *1. Cor. 5. 12.*

Touching the *minor*, I demaund whether hee hold that Christ is giuen to no fewer then two or three, if hee say no, the whole Scripture disclaimes his heresie; if yea, then *one* hauing Christ giuen to him, that same *one* by his argument hath Christs ministeriall power in him, and so Mr. *Smith* may

may Monopolize to himselfe the execution of all offices, and may bind and loose as often as any new toy comes into his restless braine. But what doth this man with his sixe places of Scripture? they proue not his Consequent of the *Major*; doe they confirme the *Minor*? nothing lesse, for in none of the places is it said, that Christ is given to two or three. In *Esay* is meant all the Elect: so in *Iohn*. 3. 16. in *Iohn*. 13. 13. & *Acts*. 2. 36. is expressed no number at all any way, the other places are meant of many; why then abridgeth hee the Lords number? and why so peruersely goeth hee still on thus to make the out-road of two or three idle braines Schismatically meeting, to imagine themselves to be that which they are not?

Page. 57.
His eight Argument for
popularitie,

His eight Scripture is, *Mat*. 18. 15. 20. compared with *1. Cor*. 5. 4. 5. *Mat*. 6. 12. *Luke*. 17. 3. Whence he thus reasoneth; *If one Brother hath power to retaine the sinnes of an impenitent Brother priuately, and to remit the sinnes of a penitent Brother priuately: then a communion of faithfull men haue power to retaine the sinnes of an impenitent member publicly, and to remit the sinnes of one that is penitent publicly: But one Brother hath power given him by Christ to retaine, &c. Ergo, a communion of faithfull people, &c.*

Answered.

The Consequent followes, I grant, being vnderstood as the Antecedent of remitting and retaining sinnes of the same kinde; for then it followes, *a minori ad maius*: for if one man may forgiue iniuries offered, there is no question but the whole Congregation may so doe also. But as hee here takes the Consequent, and intends it, as by his drift may be easily granted; that is, for an Apostolicall power of retaining and remitting; I deny it, and so must stay for a Confirmation; for it seemes hee tooke this as granted, as hee doth many more of his conceits: but who can grant a necessarie consequence from one thing to an other of diuers natures? The Antecedent is of a priuate remitting and retaining of iniuries; and so a man hath a right, in respect of himselfe before men, to forgiue the wrong, as the man offending shall humble himselfe, or else to claime his owne

owne, after a lawfull and charitable proceeding. But the Consequent is vnderstood not of iniuries to man, but sins to God, which the Ministers of God in Gods stead hath the Ministeriall power to remit or retaine, as the partie offending is penitent or remains irrepentant. The places of *Mat. 18. 15, 20. Mat. 6. 12. Luke. 17. 3.* are so to be vnderstood as *Col. 3. 13.* & as I haue expounded the Antecedent: if my exposition barely set downe content not some, let such as doubt, read *Bishop Bilsons Booke of perpetuall gouernment, Page. 29. 37.* and *Doctōr Sutcliffe of Ecclesiasticall Discip. Page. 124.* and also a Booke entituled, *De ritē gubernanda Christi Ecclesia*, without name of the Authour: in which this exposition is defended at large, and other expositions refelled; of which see more in this Reply afterward. Therefore here is no Consequence, hee taking the latter part as hee doth, and falsely interpreting the former part in his misvnderstanding the Scriptures, where hee seemes to ground it.

The *Minor* is denyed, for these places proue not, that a priuate man hath power giuen him of Christ to remit sins committed against God, but wrongs done against himselfe.

His ninth and last Scripture is, *Eph. 5. 30. 32.* and *1. 22. 23. Ren. 21. 2.* and *22. 17.* from whence hee thus reasoneth; *The Wife hath power immediately from her husband, and the body hath power immediately from the head: the visible Church or a Communion of faithfull people are Christs Spouse, the wife of the Lambe, and Christs mysticall body: Ergo, the visible Church or Communion of faithfull ones haue Christs ministeriall power immediately from him.*

Page. 58.

His ninth Argument for popularitie.

There is more in the Conclusion then in the Premises, Answered. for hee puts in the word *Ministeriall*, which is in neyther of the former Propositions, as in right arguing it ought to be. It is no Syllogisme, and the argument is but a similitude: which may illustrate an appoued truth, but proues not, nor giues resolution to a doubting minde, much lesse decides this cause in hand.

And thus hauing ended a number of ill shapen arguments

Page of his
booke 41.
line. 7. 8.

* Behold the
vanitie of the
man, who can
keep no meane.

to defend a cause worthy no better eyther Mood or Figure in reasoning, he tels his Reader, that by all these put together, it appeareth plainly, what? that the ministeriall power of Christ is in the body of the Church; nay rather, that, oh what? that, I say, he is himselfe fearefully seduced by Sathan, beguiled, and seeking to beguile by his childish Sophistrie and impious abuse of Scripture, such as be giuen ouer with him to beleue lyes. All men may see what a conceit this man now hath of himselfe, and of his owne opinions, who dare so boldly call vpon the King, the house of Parliament, and all the Learned in the Land, in a confident perswasion of the truth which hee holds, and that onely vpon such seely reasons, so childishly framed, so without true forme, full of Inconsequence, ambiguous tearmes, and false Positions, and some of them altogether sometime without any prooffe, and yet hee calls it, *their Faith, and most euident truth of God*, Page 54. *The vndoubted Truth*, Page 36. Wherein hee is so confident, as he puts all on hazard vpon this one point, thus makes Proclamation, Pa. 40. line 30. *I professe before the Lord, and before the whole world, that if I prone not euidently my assertion: first, I will acknowledge the Churches of England true Churches: secondly, * the Church of Rome so: thirdly, the Greeke Churches also to be true Churches, and all to haue a true Ministerie: fourthly, that the whole cause of the Separation lyeth in the dust: fifthly, that they must disclaime their Schisme, which they haue made, and Heresies which they doe hold.* Therefore he failing in this, it is needlesse farther to spend time with him, in any other of his singular opinions, wherein hee differs from Brownisme. And therefore this point concluded with him, I need not reply largely vpon any other of his answeres to the positions following, which Mr. *Ansforth* shall deny to be the common cause in Brownisme. For it is altogether vaine to stand in refutation of any thing, which this man held the last yeare, hee hauing of himselfe left this cause, and is got out of a Schismaticall whirle-poolle of fantasies, and is false into the Anabaptistickall gulfe of Heresies, in which hee layeth

layeth all vpon an other point, viz: *Of the lawfulness to baptise Infants, Children of beleeuing Parents*; which his present standing hee hath baulified, I should say beautified, with the like garnishments as here, and speakes as confidently as hee hath done in this: for this is apparantly to be obserued in him, *great boldnesse* to attempt any course *more then a common confidence in euery present opinion: affected singularity* from all societies in Protestancie, in Brownisme, in Anabaptisme: *Audacious iustifying* of his so singular courses, with Sophistrie, with peruerfions of Scriptures; contemning the iudgement of all others: *Vsing Protestations* of the euidence of the truth, which hee imagineth to hold in these, and such like tearmes: *I am verily assured it is the truth: It is as cleare to mee as the noone day: It is the vndoubted truth of God: the truth of Christ that it is iustified out of the word, with calling God to witnesse, protesting before the Lord, and before the world, if this or that be not thus & so; then iudge after this and that manner his cause, his person*: thus hath hee done in our Church, so in Brownisme, thus in Anabaptisme: read his workes, if you can spend time so vnprofitably, and iudge the truth of that I say; with this also that *he often disclaimes the way which hee so peremptorily auoucheth for truth*; and because *his unbeard of Inconstancie* may not disgrace him, he puts shamelesnesse vpon him, and *professeth inconstancie*, and desireth that *his last writings euer may be taken as his present iudgement*. I appeale therefore to thee Reader, whether it be meet for any, otherwise better exercised, to spend time to answer any thing, which he saith, who in time answers himselfe, and no time is euer himselfe certainly? Necessitie laid vpon me at this present will excuse my mispent labour herein on him, but I hope not lost in respect of others, for whose sake, I thus lay him open truely, as he hath manifested himselfe, that if God so please hee may see himselfe by himselfe, and some whose persons I yet heartily wish well vnto, may take heed betime to leaue him, and others to keepe from him as an instrument of Sathan, raised vp to deceiue the simple hearted.

What a manner of man Mr. Smith is in his conceits.

His Booke of Differences in the Preface.

Now it remaines to reply vpon his answeres to my Reasons, giuen against popular gouernment; but for that his Answeres may easilie be ouerthrowne, by any vnderstanding Reader: to preuent tediousnesse, I commend both our endeouours to the iudgement of the wise, onely thus much I entreat them; first, to compare my former Booke with his Answer; for hee puts in his Answer more then I say sometime: secondly, take heed of his Paralogismes, and inconsequences: thirdly, iudge rightly of my words, that the sense be not wrested: and fourthly, beware of his false Analogies which hee makes from the old Testament to the New. As in his first Answer, he would type out by the Leuites, the Priests and Kings in the old Testament, the bodie of the Church in the new Testament; so as, looke as they had the gouernment then, so haue the people now. This his proportion ouerthrowes the Rule of Kings in Office, and makes the people a King: and if this be so, why then doth not the superioritie of *Aaron*, and degrees among the Priests, type out superioritie now? Suppose not (Christian Reader) that I passe him by, as not able to answer him, for I protest vnto thee, I finde no such cause in his answer, why thou shouldst so thinke, either touching this, or what remaines to be answered; neither, I thanke God, finde I altogether such weaknesse in my selfe, as not to be able to manifest his fraudulent dealing, though I see (in his pride) hee attempts greatly to vilifie mee, and my labours: but it is, that his Answer and my Reply, both to him and M^r. *Answorth*, might not grow to a tedious Volume.

The seauenth Errour of the Brownists.

That the sinne of one man publikely and obstinately stood in, being not reformed nor the offender cast out; doth so pollute

pollute the whole Congregation, that none may communicate with the same, in any of the holy things of God, (though it be a true Church rightly constituted) till the partie be Excommunicated.

I haue giuen many Reasons against this, in my former Booke, Page 102. 109. and much here also before, haue I spoken touching pollution vpon the fift Errour, which may serue to the further ouerthrow of this.

Reply to Mr. Ainsworths Answer
to this seauenth Errour.

MAfter *Ainsworth* disclaimes this, as none of theirs either in practise or iudgement; therefore Mr. *Smith* in his Brownisme here did wrong them, in defending it, as an opinion of that way, and not I, in laying it to the *Brownists*, whom here I knew did defend it: that the *Brownists* on this side, and yond side the sea differed, I knew not; but now I well see, how little they be themselves, in their seuerall companies. But let vs see what he saith:

First, he professeth, *that none is to separate for faults and corruptions, but by due order to seeke redresse thereof*: his reason is, because faults and corruptions will fall out, and arise in the Church, so long as it consists of mortall men. And sithen he deliues such a truth, which I gladly imbrace, I will to his reason as the first, adde moe for confirmation; as a maine truth against themselves: *viz. that we may not separate for Corruptions.*

1. Reason.

We may not separate wholly from true Churches for Corruptions.

Secondly, because the contrarie is the condemned schisme of the Catharists, Donatists, Anabaptists. *Beza* on *Cant.* 1. 6. *Cal. Instit.* 4. 1. 13. 16.

2. Reason.

Thirdly, because corruptions are made matter of reproofe, but no cause of separation from the church, but only of priuate vnneccessarie familiartie with particular offenders.

3. Reason.

In what cases a totall separation may be, see my other Booke, page 108.

4. Reason.

Fourthly, because the godly is rather to mourne, then separate, *Ezech. 9. 4. Mat. 5. 4. Psal. 119. 136. 139. 158.*

5. Reason.

Fifthly, because if wee should separate vpon euery corruption, we should neuer ioyne to any Church, or not continue in it; no nor in our selues, but liue alone, or goe out of the world.

6. Reason.

Sixtly, because by separation, there should be no practise of patient forbearing and teaching the vntoward, to see whether *at any time* God will giue them repentance. 2. Tim. 2. 25. *Cal. Instit. 4. 1. 16 19*

Obiection.

1. Obiect. *It is lawfull to separate from a Church for ill gouernment.*

Answer.

Judge. 18.

Ans. No; the Gouernment was ill in the time of the Iudges, when euery man did what he listed, when there was no King in Israel, and much abomination then committed. So in our Sauours time, Heretikes and Sectaries had Rule and Gouernment, false high Priests, Symoniacal, and temporarie, contrary to the Lords Institution. Corruption in gouernment also in the dayes of *Cyprian, Augustine, Ambrose*. In the dayes of the Apostles *Diotriches* vsed tyrannicall pride, vsurped authoritie, and yet neither Prophets, nor Christ, nor Apostles, nor the Ancient Fathers did teach or practise any such separation, as is made in these dayes.

Obiection.

2. Obiect. *But we may separate because of a mixt Company, openly wicked, liuing with the godly.*

Answer.

Ans. No; first, because the Holy Ghost saw this in the old Testament: *Ezech. 22. 26. Mal. 1. 7. 8.* and reprobued some for it, but neuer taught Separation vpon it: secondly, the Apostle saw in Corinth, and the Angel in the Churches of Asia, a mixt companie, and neuer either commanded the godly to separate therefore, nor left any practise for example to vs: thirdly because it makes not a true church, either false or no church: fourthly, because the godly are of more force to sanctifie one another, then some wicked

wicked to pollute all in there standing considered simply in it self: fifthly, because such as mourne, as priuately auoid familiaritie with wicked, labour in their place to reforme them, so continuing are not, nor cannot be polluted by others.

3. Obiect. *But we may separate, for mens unworthie coming to the Sacrament.*

Obiection.

Answ. No; first, because some vncleanfed came with the godly in *Hezechias* dayes vnworthily (2. Chro. 30. 28.) to the Passeouer; yet the Lord healed the rest at the prayers of the godly; so let men pray now: secondly, because this was among the Corinthians, yet the Apostle prescribes not separation for a remedie; but exhorts euery man to examine himselfe. 1. Cor. 11: thirdly, *Iudas* was at the Passeouer, and some thinke, at the Lords Supper; and Christ knew him to be a diuell, and yet permitted him without pollution to himselfe, or the rest: yea, though openly he told them, that one should betray him; and saw that the diuell then had put it into *Iudas* heart: fourthly, because this is onely a blemish in the Church, greatly to be bewayled and a defect of Discipline, but no ouerthrow of any of the true essence or any Doctrine, which is the life of the Church.

Answer.

4. Obiect. *But we may separate, when men are let alone, and sinne not punished.*

Obiection.

Answ. No; first, impunitie makes not a nullitie: secondly, it is onely (as is before said) a defect in Discipline, which is a hurt to the well being of the Church; but is no cause of Separation: thirdly, because sinne was vnpunished, among the Iewes, *Iude* 21. 25. Among the Corinthians, 1. Cor. 5. and yet no separation for it: fourthly, because punishing of sin is not euery mans office, but theirs to whom it appertaineth: is their neglect, the sin of priuate persons? fifthly, because wee are rather to vse meanes to such as are in authoritie to get sinne punished, rather then to flie and runne away: by the one may we doe good, by the other do mischief: sixthly, because by our godly conuersation, in being among them, we may win them.

Answer.

2. Obiect.

Obiection.

5. Obiect. *But we may separate, from such as cast off the externall gouernment of Christ.*

Answer.

Ans. No; First, because some part of gouernment, besides the word is not of the essence of the Church: secondly, because many may be ignorant of that gouernment, and so reiect it; is such ignorance a iust cause of separation? thirdly, because it is a great controuersie which is Christs external gouernment, & therefore in such a case, a Church may not be forsaken: fourthly, because the Iewish Church cast off Gods gouernment, & yet no separation taught, but the people exhorted to amendement. 1. *Sam.* 8. 7. 8. *Iere.* 3. 13. 20. fifthly, may children leaue their fathers house because their mother his wife is rebellious, and will not be gouerned by him?

Obiection.

6. Obiect. *But we must separate from that Church, where be false Ministers.*

Answer.

Ans. If all be so, we may; but if some onely be so, then may we not, but we must follow the godly *Sunamite*, leaue *Baals priests*, *Ieroboams Calues*, and *Idoll shepheards*; and get vs to *Elisha* the Prophet. First, because there was false Prophets in Israel; secondly, Hereticall Saducees, hypocriticall Pharisees, false teachers and euill liuers, and yet our Sauour commanded no separation from the Church, but permitted to heare them with warines: thirdly, A false Prophetisse in *Thiatira* tollerated, and yet no separation taught, but an admonition to the godly to hold what they had: *Re.* 2. 24. 25. fourthly, It is to be noted whether the Church approue them or no; and also it is to be certainly knowne who are false Ministers: the spirit of the Prophets are subiect to the Prophets; it is not in the skill of ordinarie persons to iudge and giue sentence: euery one hath authoritie to try the spirits, but it is meant of such as can try and so iudge, and yet not vpon their owne head, but by holy conference with the Church, and Ministers of God, to proceed to a definitiue sentence within themselues, as out of Gods word, by Gods spirit, and the voyce of Gods Church in such a case.

7. Obiect.

7. Obiect. But surely we may separate from that Church Obiection. wherein the worship is corrupted.

Ans. Not so: first, because vnder the law there was corrup- Answer.
tion in worship reprobued, *Esay*. 29. 13. but no commande-
ment therefore to leaue the Church, neyther did any leaue
it: secondly, the like in Christs time; *Mat.* 15. 9. Thirdly, so
in the Apostles dayes among the Galathians, & else where;
yet no separation from the Church for it: Fourthly in S.
Augustines time complaint was made of humane Cere-
monies burthensome, yet no separation: fifthly, because the
godly men did oppose them, and suffered patiently for om-
mission of these when authoritie did presse them; but fled
not away for feare of trouble: peaceable withstanding cor-
ruptions, is a meanes to reforme, and not a Schismaticall
rending of mens selues from the whole church, pretending
a Separation, to lead away simple people captiues, and to
auoid therby affliction for righteousness sake. And therefore
as Mr. *Ainsworth* saith, wee may not separate for corrupti-
ons, but must labour in our place to seeke a redresse of
them; except the Church become no Church, full of ey-
ther Heathenish, or Israelitish Idolatry, as in *Ieroboams*
time, when the Lord hath remoued his Candlesticke. But
if this before set downe, be their iudgement indeed, then
let Mr. *Ainsworth* tell me first why doe they not stay with
vs, and seeke redresse, if any thing be amisse among vs; by
due order, wayting the Lords leasure in raising vp his owne
meanes to reforme disorders, which is the authoritie of the
Magistrate: for this see the iudgement of that wise, holy,
learned and moderate, yet truly zealous spirited man
Zanchie, vpon *Esay* 2. in his Booke *De Ecclesia*, page 225.
Secondly. I demand, why then doe they flye the Commu-
nion of the Dutch Churches, and the Marchants Church
in Amsterdam, excommunicating such as occasionally
ioyne vnto them? if the differences betweene them be con-
sidered, which are very small, and whether they be corrup-
tions or no is very disputable: it may be concluded, that
the Position here set downe by Mr. *Ainsworth*, eyther is

not their iudgement, or else they practise contrary to their iudgement: so like Scribes and Pharises, that is, Separatists Hypocrites, they teach and say, but doe not; and are guiltie of that which they would blame in vs: And if this Position be true, then be they Schismatickes; for to breake peace with the Churches, where we may and ought to hold communion, is Schisme: See *Zanch. ibidem, Page. 119. 120. &c.*

The Separatists iudgement touching pollution.

Reply.

Judges. 20.

Secondly, hee tels vs, what they hold, in briefe it is thus much: that if one commit of *Adulterie, Blasphemie, &c.* be by the whole Church let alone, not rebuked, but pleaded for against such as call for iudgement, all such are sinners themselves, and such an Assembly is not Gods Church; neither can it be said, that any holy thing is lawfully administred in such a societie, for the sinne of them all pollutes them. Mr. Smith answers him Page 71. and saith; this affirmation, and his deniall of the Position are contradictorie, so there is a lye in the one. And my answer hereto is, that hee hath affirmed more then hee hath proued, or can be able to proue, if such a Church were as hee supposeth: but hee is herein his meere imagination; for what Church of Christ is so giuen ouer, that all euer did, or doe plead for Adulterers, Blasphemers, and such like? And I aske him what be those that do call vpon the Church for iudgement, are they members? then all the Church doth not defend the wicked man: his absurd supposition hath in it also a contradiction; for hee supposeth the whole Church to plead for the wicked man, and yet supposeth also then there to be some pleading against the wicked man: hee cannot tell what he saith. I intreat him, the next time to teach his Schollers better, to speake more wisely, and if hee can, let him shew first, an instance of any such church of God as he supposeth: for grant false conceits and idle suppositions, a man then may conclude anything. His instance of the Tribe of *Boniamin* succouring *Gibeah* is very vnapt, were they the Church of God, or but some members of the Church? He supposeth a whole Church against some; and here he exemplyfieth it by some, against

against the whole. Secondly, that such an Assembly, where one is so tollerated, is not the Church of God. Thirdly, that the holy things are there vnlawfully administred, so as the godly there who call for iustice must needs separate as hee by this doctrine intendeth, then hath hee spoken to the purpose, and somewhat for his cause. In the meane space he tels vs, that *except the whole Church doe agree together* Obserue this
to maintaine open iniquitie, and doe despise the word of the speech.

Lord calling them to repentance, hee holds it not lawfull to separate from them in any wise, in any thing, till all holy and ordinarie meanes be vsed for their reclaiming. Page 181. And

in Page 179. hee saith, *it is a sinne to make a separation from a Church for matters controuertible and doubtfull.* And yet

for such matters doe they make separation: for what and about what doe they chiefly contend? is it not for and about matters of outward gouernement; not about the substance of things neither, but about circumstances, more about the manner, then the matter, which maketh the controuersie endlesse. I deny not but the thing commaunded must be done, & also must be well done, & prudence is required to obserue circumstances, that good things be thereby done seasonably and well, for the time, place and person: but this is ill, for circumstances not obserued exactly, to deny the truth of substances, to hold them false, and to iudge things done substantially, as not done; for that they be not perfectly circumstantiall, especially where both the matter and manner of such things be very controuertible, as about the circumstances of externall gouernment and discipline of the Church: which herein I will make manifest to the vnderstanding of euery Christian Reader, and especially I intend it for this end; to stay the mindes of many: *first*, of young

For what & about what doe the Separatists most contend.

Secondly, to stay the mindes of Country people in many

A Caueat to young Diuines.

To Country people.

places, who speake so certainly, so peremptorie of this point, as if they were the profound Doctours of Ancient times, wiser then many of their deliberate and learned teachers. Both these meane well, their affections are for good and against euill; but herein is it amisse, that they doe presume to be too soone ripe, aduenturing boldly to runne ere they can creepe, much lesse goe: and all this ariseth vpon their erroneous conceit, that these points of discipline and Church-gouernment, are supposed by them to be so easily discernable, so apparant by scripture, as that seely men may iudge rightly wherein the truth thereof doth stand.

It is not an easie thing for euery one to iudge rightly of Church-gouernment and discipline,

Therefore to let them see how farre otherwise it is, I will lay open the intricatenesse hereof, by the inconstant mindes of learned men, their varietie of opinions, some holding this, some that; euen plaine contradictories in somethings. What herein is the truth, and who do hold it, is not for me to determine: I leaue euery man to iudge freely, and the Lord guide him to the best.

First, some hold no gouernment at all, which is but a Familiisticall conceit, yet haue they their reasons, making a distinction of a double person in one man, a Citizen and a Christian; these deny Ecclesiasticall gouernment, and the Anabaptists Ciuill gouernment, to which they may easily draw some seely Brownists, as daily they doe, and that from the force of their owne grounds: the Separatists hold all to be voluntary professours; now voluntarinesse is taken away by being vnder any gouernment: to be subiect and ruled is an estate farre from freedome; Christians loose thereby Christian libertie. Christians Saints neede no constraining power, they be led by the spirit; but what proceed I to speak further of the fanaticall frensie of these two generations of men: their reasons haue beene confuted long since.

There must be a Gouernment in the Church.

Secondly, it is held that there must be an externall gouernment and that rightly, for the well ordering of externall meanes of mens saluation among the professours of Christs name, the reasons for it are: first, because Christ gaue *Gouernours* to his Church. 1. Cor. 12. 28. Secondly, the

the Apostle exhorted some to *rule* diligently. *Rom. 12.8.* Thirdly, hee mentioneth such as were *ouer* the Churches *in the Lord. 1. Thes. 5. 12.* Fourthly, hee allowes to such double honour, that is, reuerence and maintenance, euen for their well gouerning. *1. Tim. 5. 17.* Fiftly, for that in the Scripture is a Commandement for the preaching of the word, for the administration of Sacraments, and other holy exercises, and all these to be done *decently and in order: 1. Cor. 14. 40.* now of necessitie there is required a rule and a gouernment both to see things and persons orderly disposed and so also kept. Sixtly, the vntoward nature of man, which resists order, and desires to wander loosely and at libertie, requires gouernment: without which experience tels vs, that the Church cannot remaine in safetie, but Sathan would intrude his instruments vpon the Church, and poyson it with false doctrine, rend it by Schisme, and pollute it wholly with prophanenesse of mens liues. Seauenthly, the Church of Christ is called a kingdome: *Mat. 13. 41. 2. Thes. 2. 12.* now in a kingdome is gouernment. Eightly, if no societie of men can be without gouernment, neyther in kingdome, Citie, nor Towne, then cannot the Church be without it, so long as it consists of mortall men, though neuer so deuout, yet alwayes herein an imperfect state, and needs gouernment. Ninthly, till Christs time from the worlds beginning, before and in the time of the Law, was there gouernment in the Church of God: and therefore are we not to thinke, that our Sauour when he came, would make all that professed him Libertines, and free from all outward gouernment. Tenthly, wee read how the Apostle was, euen in his time, constrained to vse his power giuen him of Christ to rule, *1. Cor. 5.* and did punish some. *1. Tim. 1. 20.* Eleauenthly, the iudgement of reformed Churches manifest by practise, all of them yeelding to gouernment. That there is gouernment is certaine, and this is also as certaine, that Gouernours ought to *rule well: 1. Tim. 5. 17. with diligence: Rom. 12. 8.* and without pride and tyranny: *1. Pet. 5. 3. Mat. 20. 25. Luke. 22. 25. 26.* But in this firme and

How Ecclesiastical Gouernors ought to behaue themselves.

most certaine truth is very great vncertaintie : for though it be generally held, that there is an Ecclesiasticall gouernment, and that there is a delegate power of Iesus Christ for well ordering and ruling his people, called the Church, yet herein is great controuersie, and very hote contentions arise on one side and on an other, as men are perswaded of a truth.

Some hold a
perpetuall go-
uernment.

Some hold not onely a gouernment, but also that in Christs testament is appointed a perpetuall and an vchangeable forme of gouernment in particular, to which all particular Churches are bound to receiue, and to subiect themselves vnto, as an essentiall part of the Gospell vpon paine of damnation: of this opinion besides the Separatists haue beene others.

Others, that it
is not certaine.

Others hold that Christ in the new Testament appointed no certaine kinde; or perpetuall forme of gouernment, but that the same is alterable vpon iust occasions; as may serue best to the Churches welfare: so as in some place may be the Presbyterian power; in others Episcopall authoritie, both indifferently lawfully, as may best fit the people and state in euery such place: of this opinion are not a few, and they haue their reasons: thus doe men vary about the very nature of gouernment it selfe: so also is there much differing about the persons in whom that power of ruling is, next and immediately from and vnder Christ.

Papists.

Some hold it to be in the Pope with his Consistory of Cardinals: but this is held the deuise of man, and condemned of all reformed Churches, which haue forsaken the Romish Synagogue, to be abhorred as vsurped authoritie, and Antichristian tyranny.

Anabaptists.

Some hold it to be in the body of the Congregation, as may be seene here before: others flatly deny it, as a confused popular gouernment; all in gouernment, and so none gouerned. How can this confused Chaos execute their gouernment, and vpon whom must they execute it? themselves vpon themselves; or if they put it off to some, then belike a power is giuen to such as cannot performe it themselves, but euer by others; they haue it, and others must execute

execute it; Authoritie they haue without euer abilitie to do the duties thereto belonging, but by Substitutes. If the Assembly doe any thing, that must be in Christs name; for that they haue their authoritie from Christ; but Ministers must by this opinion, doe all in the Churches name, preach, administer the Sacraments in the Churches name. But how this squareth with holy writ, let all iudge.

Some hold Christs ministeriall power to be in the Presbiterie, Reformists. with the Churches consent: but here also is great varietie touching the Presbiterie: *Some holding that it ought to be in euery Congregation: others, in some speciall place, and the same to be ouer diuers congregations. Some hold that this Presbiterie doth by diuine authoritie consist of Cleargie and Laitie: others denie utterly lay Elders, and that all Elders in the new Testament are, as we vnderstand the word Church-men, Bishops, Pastours and Teachers. Some hold these Church Elders all equall: others directly oppose it, and doe defend Superioritie* Protestants. of Ministers in some men called *Bishops*, whose reasons briefly are; first, for that they doe thinke them to haue *Reasons for au-* beene in and from the Apostles dayes, confirmed by *Eu-* thoritie of *Superioritie.* *sebius*, who deriueth the succession of Bishops in the *See Bishop Bil-* foure principall Churches of the world: viz. in *Ierusalem,* *sons Perpetuall* *Antioch,* *Rome,* and *Alexandria:* from *Iames at Ierusa-* *Gouernment.* *lem;* from *Peter at Antioch;* from *Peter and Paul at Rome;* *Doctor Fields* and from *Marke at Alexandria;* and the same continued *5. booke. cap. 27* from time to time: for further knowledge hereof, let any, *page 134. And* that will, read *Bishop Bilsens booke of perpetuall Gouernment,* *cap. 28. and 29.* *and 30.* *Page 260. and Doctor Field.* Secondly, because the Scripture mentioneth a Superioritie, some Apostles, some Prophets, some Teachers; and they be reckoned in order, by *first, second, and third,* 1. Cor. 12. 28. as degrees one ouer another. Thirdly, because God himselfe in the old Testament ordained a Superioritie among Ecclesiasticall persons: there were the high Priest, and chiefe Priests, and so forth; and this order is not forbidden in the new testament. Touching that place of *Luke 22. 25. 26.* see *Doctor Downham* and *Doctor Done of Church Gouernment,* by whom that

that text is expounded at large: If they erre, let it be shewed. Fourthly, because the ground for Superioritie is alike in the new Testament, as in the old; to preserve order, as 1. Cor. 14. the Apostle commands to maintaine peace, and to prevent Schisme, which began in the Apostles dayes. For these causes was the superioritie among the Church-men with the Iewes, and not for to be types, though the high Priest did type out Christ, yet did not the other Priests so, in that one was set over another for good government sake. Fifthly, because God hath by instinct of nature in all societies, moved people to approve of a Superioritie: yea, in his workes there is set a supereminencie of one creature above another: thus in the workmanship of the World, God approves it; in natures inclination he confirms it; in the Jewish policie he commanded it: what makes it odious in the Christian Church, sithen it is experienced, that men now are as proud, as affectionate to singularitie, as opinionate to private courses, as unwilling to be in subiection, all which require a curbing power, as ever heretofore at any time? Sixtly, because such as would have an equalitie, do maintaine an inequality in their government, and are thereto constrained to keepe order, and to prevent confusion: they make the *Pastor* superior to the *Teacher*, when others hold them both one; and they have a *Superintendent* over many Churches. Thus wee see the great difference among the best learned of all sorts, about the persons that should governe.

Differences about the punishment of offenders.

There is also differing opinions concerning the punishment of offenders; *Some hold that no externall power of reforming sinners belongeth to the office of Ministers, but onely as by the word they can worke through the spirit, upon mens consciences, by publike admonition and reprehension; rebuking such openly as sinne openly: affirming that other punishments whatsoever appertaine to the Magistrate, when God bestowes them upon the Church: Others thinke that Ministers may suspend, and superiour Ecclesiasticall Governours withall excommunicate. And againe, there are which utterly deny any suspension from*

from the communion; affirming that there is neyther precept nor practise in all the new Testament, nor any place whereupon it may necessarily be gathered; but onely an excommunication from all the holy things of God. *Others peremptorily deny excommunication*, and doe account it but the Popes painted power, an inuention of man, without eyther Commandement or example in the new Testament: that it is first found among the Scribes and Prarises, Christs enemies; that Heretickes and Schismatikes who despise the authoritie of Princes, make it their arme and power to coniuere their Spirits in Communion with them: they say, the word is not in all the new Testament, as prescribed eyther by Christ or his Apostles, neyther the thing intended by it, the deliuering of a man vp to Sathan being an other thing, an *1 Cor. 5.* extraordinarie Apostolicall power: about this matter *Beza* and *Erastus* are long and tedious.

To conclude the 18. of *Mat.* verse 15. 20. and *Len. Mat. 18.* diuersely expounded. 19. 17. are by some held to be the order to be obserued in proceeding with an offender before sentence be giuen; but in this is as great varietie as in any of the rest: for *others auouch confidently that the places do nothing at all concerne Discipline*, and *Beza* is taxed of great ouer-sight, for grounding his Discipline vpon *Mat. 18.* which belongeth nothing to it. Read the booke intituled, *Theses de ritè gubernanda Ecclesia*, the Authour without name, and yet an ouer-sea Presbiterian, who proueth that discipline Ecclesiasticall hath there no foundation, but it is meant, saith he, of priuate and personall iniuries, which he proueth from the coherence of the whole Chapter one part of it with another, from the phrases and manner of speaking, from the absurdities which would arise otherwise from it, from *Peters* question, and the last words of Christs answer.

Now because this place is so much in euery seely mans mouth, so much exalted by the Separatists, by the Anabaptists, so troublesome to the mindes of many, and so much desired to be put in practise by some who yet here see it neglected, and being perswaded that here the same cannot be

put in practise, and yet ought to be obserued as the true rule of Church Discipline, ordained by Christ, by which some runne from vs, others remaining yet dislike vs, as carelesse of Christs gouernment: I will shew the iudgement of Diuines, who endeouour by reasons to declare how these men are vtterly mistaken, and are cleane from the true meaning of this place; as they doe thinke. Heare therefore what is, and may be said, touching this 18. of *Mat.* verse 15. 16. 17.

Coherence.

First, the Coherence with that before in the Chapter is thus; Christ our Sauour tels of scandals and of offences that shall be giuen, and admonisheth his disciples of them, and teacheth to auoid them, verse 5. 6. 7. &c: Then comes hee to iniuries offered, and shewes how men must carry themselves towards such as doe offer them wrong, in verse 15. 16. 17. &c. That this is the order, the Text may shew, and the matter fitly doth agree together; for hee first admonisheth his to take heed of offending others; and then declareth how they are to cary themselves towards such as doe trespasse against them.

Occasion.

Secondly, the occasion of these words was (as is thought) the state of those dayes in our Sauours time, wherein the Iewes were in subiection to the Romanes, hauing their authoritie of Elders greatly diminished by the Romanes, who were Heathen, to whom some Iewes became seruants: these were Publicanes; of which was *Zachew*, yea, and *Matthew*, one that sat at the receipt of custome; for which they were to the Iewes very hatefull, but therein seruants to the Romanes, and so freed from the power & authoritie of the Iewes, with whom (as with the very Heathen & Gentiles among them) what Iew soeuer would haue to doe for any wrong which they offered, that Iew must call these publicanes before Romane authoritie, and conuent them there, and not bring them into any Iewish Court; from which they were exempt by their seruice to the Romane state: which libertie was also graunted to any other priuiledged Iew, which would make an appeale to the Romane Gouvernour,

as did Saint *Paul*: to whom the Iewes might haue recourse if they would to recouer their rights, or redresse wrongs offered them.

Thirdly, the scope of our Sauour, is held in this case here to be a moderating of the Iewes passions, arising one against another for wrongs receiued, that so they might not runne into extremities, as mans nature is both hastie and desirous of the vtmost reuenge at the first; he aduiseeth them therefore not to deale at the first one with an other, as they must doe with Publicanes and Heathen, men hatefull to them, and exempted from all that power, which yet remained among themselues; and against whom they held it lawfull to vse all extremities to the vtmost: but to proceed lovingly; first, after the rules of Charitie, which prescribeth, first, all gentle meanes, and when these will not any way preuaile, then to vse extremitie.

The scope.

Fourthly, the meaning then of the words is; if thy brother a Iew doe iniurie against thee that art a Iew, goe thou to him, and tell him of it betweene your selues alone; and if he acknowledge the wrong, and doth giue thee satisfaction, thou art to cease further to call him into question, as being reconciled, and hee wonne vnto thee by this thy louing carriage: but if hee doe despise thee (as but one to one) yet vse not extremitie; but againe goe to him, and take with thee one or two, before whom thou mayest manifest the wrong receiued, that they may beare witnesse of it, as also of thy charitable proceeding, and may be a meane to the same partie for thee, to consider of his euils, to make thee recompence for the same: but if hee regard not their counsell neither; then complaine to the authoritie of the Iewish Synedrion, and let them perswade him to deale well with thee, to satisfie in what hee hath done the iniury in. But if he become so gracelesse and so wickedly obstinate that he despise it, and so no such meanes as these will doe him good; then vse (if thou wilt) the vtmost remedie, deale with him, as if hee were not a faithfull Iew; that is, bring him before the Romane power, and sue him at

The meaning of the words.

Here be three degrees of proceeding, and a threefold help in reclaiming the trespasser.

1. The rule of charitie.

2. *Moses* order of policie, as much as then remained thereof.

3. And lastly, the Romane Soueraigntie.

Cæsars barre, as if he were a Publicane or Heathen. So then the place is vnderstood of priuate and personall suites and quarrels betweene man and man Iew and Iew, as the state stood then, of which our Sauour did speake.

Reasons to
proue the in-
terpretation.

Fiftly, this to be the sence, reasons are alledged: first, the custome of our Sauour in speaking, whose manner was to speake according to the time, & to teach the Iewes then duties of loue one towards another, as he before did, *Mat.* 5. 23. 26. In which place he speaketh Ecclesiastically. and also ciuilly to the Iewes capacitie, as they might reape benefit, and gaine good by his doctrine, euen so in this place. Secondly, the Apostle *Peters* so vnderstanding our Sauour, as appeareth by the words of his question, made vpon our Sauours speech, verse 21. Thirdly, our Sauours answer agine vnto *Peter*, in a Parable, in which he speakes of such causes as fall out betweene man and man, priuate matters and personall, in which one man hath right to retaine or remit the offence done against himselfe. Fourthly, our Sauours conclusion with a generall sentence, concluding the whole matter. verse 35. Fiftly, the words & proprietie of speech in the Text proue as much; for *against thee*, shewes the offence to be priuate, and personall, and such as one partie offended might remit: againe, the word *Brother*, shewes how our Sauour meant the Iewes then, for no Iew, nor as yet any Disciple of Christ did account any other for brother but a Iew. Furthermore the speech, *thou hast gained or won thy brother*. shewes a priuate alienation of mind in the party, that doth the iniurie: which by the gentle dealing of the partie offended, is as it were, recouered againe vnto him: besides our Sauour sending of the offender backe againe to the plaintiffes censure, after hee hath complained to the Church in these words, *Let him be to thee*; by which is euident such a Church to be meant, as the offender might not regard, and the Plaintiffe not get remedie by, but is dismissed to further proceeding: so the matter is still personall. Lastly, the words *Publican and Heathen*, words of reproach then among the Iewes, (who onely of all

Beza Annot.
by this reason
vnderstands
the very word
Church, to be
meant of the
Iewes.

all Nations did then disdaine the Gentiles) doe declare Christs meaning to be of the Iewes at that time.

Sixtly, the place of Saint *Luke*, Chap. 17. 3. doth help also this Exposition; which place is the very same with this of *Matthew*, but that it is more briefly set downe, then it is here.

1. *Obiect.* The word, ἀμαρτάνω, is of a generall signifi- *Obiection:*
cation, and is not to restrained to be a particular kind of
offence, as to personall wrongs and iniures.

Answ. The word I grant is generall, which maketh *Answer.*
therefore great varying about it, some translating it *sinne*,
some *trespasse*, some *offend* or *scandalize*: So as men cannot
tell what is hereby truely meant; *Snecanus* saith, it hath a *De dis. pa. 461.*
proper signification to *sinne*; *Beza* saith, not all sinnes are
meant, but such as are called *stumbling blocks* to mens con-
sciences; *Snecanus* saith, but all sinnes are here vnderstood, *Snec. pa. 460.*
as well against God, as iniuries against man; *Beza*, Christ *pa. 458.*
speakes not here of iniuries committed: *Gelasius contra B. pa. 57.*

Alex. Christ speakes here of common faults, and not of
most hainous: *Cal.* Christ speakes here of all sorts of sins, *Instit. l. 4.*
euen the *greatest that may be*. And thus doe they contrary *ca. 12. sect. 4.*
one an other, and therefore the Obiection being of vncer-
tainties, is not of force to hinder what is said: sithen though
the word be generall, yet the Text it selfe restraineth it to a
particular, euen to personall wrongs: for it is said, not
simply *if he trespasse*; as vnderstanding it generally of any
sinne to God or to men, but thus; *if hee trespasse a-*
gainst thee, conuince *thou* him alone, as a matter betweene
two; *thee and him*. And the Apostle *Peter* vseth these
words, verse 21. *sinne against me*, and *I forgive* him; as vn-
derstanding Christs words of personall matters, where one
man had authoritie to forgive, as an offence done against
his owne person. And whatsoever *Beza* in his Contro-
uersie with *Erastus*, saith, yet his noted instruction out of
this place is this; *We must labour for Concord, not to reuenge*
iniuries: by which it seemes in the general he deliuereth the
truth, and hee vnderstands iniuries offered, and that our

Sauour doth ayme at concord, and suppression of mans desire of reuenge herein.

Obiection.

2. *Obiect.* But the word Church cannot be taken for the Iewish Synedrion, or the Assembly of authoritie among the Iewes, which was then as well ciuill as Ecclesiasticall.

Answer.

Ans. First, the word *Church* in the holy Scripture, is not alway so strictly taken, as men doe now vse it, but is vsed for the assembly of good or bad, Christians or Infidels, met together to consult and determine of causes, whether Ciuil or Ecclesiasticall, *Psal.* 26. 5. Where the Septuagint, doe translate the word *Assembly*, by the word (ἐκκλησία) *Church*: So in the *Prou.* 5. 4. In the new Testament the word is taken largely, *Act.* 19. 32. 39. 40. in which three verses the word translated *Assembly*, is the same which is here (ἐκκλησία) translated *Church*. Secondly, *Beza* himselfe by the word *Church*, vnderstandeth it as spoken here of the Iewes; that is, the Elders assembled, who exercised iudgement in those dayes: which Assembly of Iudges as here they be called *the Church*, so in the old Testament, were they called the *Congregation*, which is all one. *Num.* 35. 12. 24. 25. *Iosh.* 20. 6. 9. The Exposition therefore stands warrantable by the word, and this objection is also of no moment against it.

Bez. An.

Obiection.

The 3. *Obiection* ariseth out of the ver. 18. where mention is made of binding and losing; as if Christ had before established a rule of Gouvernement to his Church, & herein declared the authoritie and power thereof, bestowed first vpon the Apostles, and then vpon the Ministers or Elders their Successours.

Answer.

Ans. First, the face of this Obiection is from mistaking the application of the words, *binding and losing*, as properly and only to be vnderstood of Christs Ministers in this place, when yet we doe see in the former words, *a binding and losing* to be allowed to *private persons*: for what is, *thou hast wonne him*, verse 15. but a losing, if the offender heare him? and what is, *be he vnto thee as a Heathen and a Publican* vers. 17. if hee will not heare, but a binding? and yet these allowed

allowed to one man or two, though priuate persons, if the sense were as the obiection would haue it, and not to Ministers onely. Againe here is no mention made of any Ministers; neither doth Christ in this Chapter speake of any particular office of publike persons, but of such things as concerned the people of God, euen the Iewes then, as Christians now: why then should the sense of all the rest be made answerable to this, and not this verse interpreted so as it may agree with the rest? for although these words may carry such a shew, as to draw this verse to the Ministerie onely, by the foresaid mistaking, yet if it be obserued: first, that the words are generall: secondly, that therefore the exposition of a generall may be brought to a necessarie coherence of diuerse particulars: thirdly, that our Sauour in some sort expounds this difficultie in verses 19. 20. speaking of the agreeing of two or three; by which it may seem, he hath reference to verse 15. and 16. thereby to confirme the peace made betweene the two parties, eyther alone, or with their witnesses, declaring how acceptable it is to God, least it should be despised: there is no cause why this 18. verse should make a iarre in the apt exposition of all the former and latter verses, agreeing very fitly together. To conclude, it cannot be denyed, but that *to binde and lose*, belong vnto the Ministerie, which power our Sauour gaue his Apostles afterward: *Iohn. 20. 23.* which they did, and Ministers now doe performe by vertue of their office standing in Christs roome and stead, and so doe they binde and lose otherwise then doe common Christians, yet it therefore followes not, that these Christians doe not or may not binde or lose at all. Ministers doe pray, teach and endeuer to bring men to Christ, and this is his office, and as publike persons; yet others may teach also: so are Parents com- *Dent.* manded, and every Christian man is bound to *edifie his brother*, but not by authoritie of speciall office, or as publike persons, such as Ministers be. And therefore we see this Obiection also doth nothing hinder the exposition. *1. Thes. 5. 11.*

Sixtly, therefore hence may be concluded, that this place
is

is not, nor cannot be a rule for discipline, though it be chosen as the foundation whereupon the government of Christ should be builded; to which purpose are these reasons.

1 Reason.
Reasons why
the 18. of Mat.
is no rule of
Church-go-
vernment ab-
solutely.

2. Reason.

3. Reason.

First, the former exposition, which being true, this place doth not establish discipline.

Secondly, because Christ Iesus neuer did intermeddle in any outward government, no not so much as to controule the abuse which then was publike through the high Priests Simonie; much lesse did hee erect a new government by publike doctrine.

Thirdly, because it is confessed, that by the word *Church* is meant the *Iewes Sinedrion*, & therefore if Christs government be here established, it should be answerable to the Iewish Sinedrion; but the Apostles in no place euer set it vp, or any like it, neyther giueth the least taste thereof in any of their writings; and saith a learned man, *I rest secure that no ancient father euer made the government of Christ answerable therunto.* That no such thing was in the Apostles dayes these reasons shew: the Apostles prescribe no order, nor giue instruction to them: in Churches out of order there is no reproofe of their negligence, nor in any other Church any commendation of their diligence, no mention by *Luke* in the *Acts* of any such proceeding to be in vse; which with all or some of these things, should some where haue beene mentioned, if any such thing had beene.

4. Reason.

Annot in
Mat. 18.

Fourthly, if here government be established, it is eyther *Popular*, *Episcopall*, or *Presbyterian*: but saith *Beza* not *Popular*, and auoucheth that such as doe take here the word *Church* for the assembly of the whole multitude, doe erre very grosely: and say others, not *Episcopall* authoritie: and say wee, not the *Presbyterian* power mixt, as wee say of Lay men and Church men; and therefore if all these say true, there is here constituted no government at all.

5. Reason.

Fifthly, if here be a rule of discipline from Christ, then is it eyther perfect or imperfect; if they say imperfect, let them declare where else is a more perfect rule for it, or any supply made

made elsewhere to perfect it in all the new Testament. If they say it is perfect, then is all sorts of sinne here brought in, subiect to the Churches censure, wherein the Church may intermeddle; then also here is comprehended all the parts which they doe make of discipline. But *first*, here a man is not to proceed against his Brother for any sinne; as not for sinne against God, for sinne against the Magistrate, for sinne against another: but for trespasses *against himselfe*, as the words be, *trespasse against thee*, which in the Lords *Mat 6.* Prayer, and in this Chapter wee be taught to forgiue: but *Mat. 18.* by what warrant can a man remit trespasses done against another? how can hee pardon rebellion against God? or publike crimes against the Magistrate? if a man commit murther, by the order here, the partie which first seeth him, must tell him of it; and if the Offender shew penitencie, the other is to rest silent, contrary to reason and religion elsewhere; and therefore as before is said, here onely is vnderstood personall iniuries to a mans selfe, and no discipline ordained to vrge priuate persons to proceed thus for sinnes against God, against Magistrates and other men. *Againe*, this is a rule for sinnes priuate and more secret, but not for publike and open sinne. *Secondly*, it is no perfect rule for the parts of discipline, not for suspension, if any such thing be, it is here wholly forgotten, as elsewhere; as some say in all the new Testament. And how is excommunication here ordained? First, it is not said here as in *1. Cor. 5.* either *let him be deliuered to Sathan, or put out him from among you*: but let him be as a Heathen and Publicane; by which our Sauour doth permit the partie oppressed to seeke further remedie, as is aforesaid. *Secondly*, the Church here, whose office it is to censure and excommunicate, if any such thing here were intended, doth not proceed against the person obstinate, as the Church ought, but referres him ouer againe to the plaintiffe, the priuate partie offended, which in the order of discipline is not so. *Thirdly*, our Sauour in all the degrees of proceeding, doth make the first partie offended the principall; *hee must admonish, hee must take witnesses, he must*

tell the Church, and to him must the man be as a Heathen and Publicane. In all which is plainly a proceeding in a personall action betweene partie and partie. Fourthly, our Sauour saith not, when he speakes of the Church, that the Church should excommunicate the offender, and hold him as a Heathen and Publican: which in all likelihood and proper speaking, hee would haue done, had he herein intended to aduance the Churches authoritie in disciplinarie causes: but let it be noted, that here our Sauour makes not the Church Oyer and determiner, no nor to doe more then the very witneses, neyther doth it proceed further then they, but onely the partie offended is allowed to goe on. Therefore may it be concluded, that our Sauour herein did not intend to aduance the Churches authoritie and gouernment thereof, but a priuate and personall cause as is declared, and therefore here is no precept or rule of discipline.

6. Reason.

Sixtly, if with all be added, that Christ herein decreed no publike punishment, for hee allowes the Plaintiffe to tell the Church, the delinquent despising the Church, shee is not taught here to excommunicate him, but onely to send him backe to the Complainant: but thus it is not in Church discipline.

7. Reason.

Seauently, if discipline were here grounded; then the Church must iudge in euery cause between partie & partie, and so intermeddle in ciuill affaires, and enter vpon the bounds of Magistracie: which how well the same may be defended, is not yet manifested: albeit some haue brought it into act vpon their vnderstanding so this place, allowing themselves vnder the name of sinne, of offending a brother: to bring any matter, that may fall out betweene man and man before the Church; euen to a Taylors making of a Dublet and a paire of Hose.

8. Reason.

Eightly, if here be the rule of gouernment, then cannot the Church of it self call by Summons any offender before it: but must stay till any offended will come & informe the Church of the person offending, for here is it only expressly set downe. Now the Disciplinarian course altereth from
this

this place, and therefore they erre from their ground in this point, without warrant from hence.

And thus it appeareth how litle this place (as Diuines doe expound it, doth serue for Discipline in christian Churches. If any doe aske, why I alledge not the Authors of euery Reason; my answere is, for that I see reasons to receiue pre-
 Why testimo-
 nies of men
 are not alled-
 ged.

judice by the persons: a weake reason is by the countenance of a man of fame made stronger then it is; and a sollide reason of one of no great note, is condemned through the meane estimation of the person: wee doe conclude by reason, and liue by the faith of the word of God, which two are sufficient to guide euery reasonable Christian man, though the parties alledging the same be not nominated.

And thus haue I euidently layd open, what varietie of iudgement there is in this matter of Gouvernment, as a
 What manner
 of gouern-
 ment is to be
 wished.

point vndeterminable by meane wits: for my part, I wish gouernment to be such, as may agree with the generall Apostolicall rules of guiding particular actions, most for the furtherance of the Gospel, the peoples saluation, the maintenance of sound Doctrine, the reformation of the ill disposed: that most may serue for the ouerthrow of Antichrists Kingdome and power, and for the preservation of vnitie in the whole Church, and in the particular members of the same, not neglecting for worldly policie the holy Scriptures, or lightly esteeming of the Apostles practises, or approved antiquitie, an vniuersall consent of the Churches of God; which hee grant vs for his glory and praise for euer. And thus much may serue for Reply, to M^r. *Ainsworths* answere to this *seauenth* Error: for touching that he saith, *Where all sinne, they be all subiect to punishment*: it is not denyed; and is idle, and nothing to the matter in question: which is: *Whether the sinne of one notorious man, defileth the whole Congregation, though many therein lament it, and are vexed in their soules, for that such a one is not punished by lawfull authoritie?* He maketh one to sinne, and all other to sinne with him, and so to deserue the same iudgement, which is a matter not called into question. But ere I end

What people
only Mr. Ains-
worth allow-
eth men to se-
parate from.

with him in this, let it be well obserued, what a people hee onely allowes men to separate from: first, an *Assembly*, not Gods Church; secondly, which with an high hand sinneth and blasphemeth the Lord; thirdly, whose sacrifice is abominable; fourthly, that wherein it cannot be said, that any holy thing is lawfully administred; fifthly, wherein all doe agree to maintaine open iniquitie; sixthly, which doth dispise the word of God calling them to repentance: If they doe not thus (saith he) wee hold it not lawfull to separate from them, nor in any wise at any time, till all holy and orderly meanes be used to reclaime them. Whence therefore it may necessarily be gathered that Mr. Ainsworth either doth censure vs to be such a people (and if so, what more accursed iudgement can be giuen against vs?) or els their separation, by his owne mouth condemning it, is vnlawfull.

*Mr. Smiths Answer to this seauenth Error,
and a Reply therunto.*

Page. 71.

MAfter Smith would prooue the position true, by one maine Reason, that *Christis Ministeriall power is giuen to the Church*: whence he concludeth a pollution in euery member, that liueth where any open knowne sinne is suffered, as a consenter thereunto; if the partie offending be not reformed, & separation made for the same, after due admonition. Hauing thus laied his ground, he gathereth conclusions. But I haue already shewed els where before, that the Ministeriall power is not giuen to the Church; and the chiefe prooffe for that is, *Mat. 18.* which how Diuines expound it, is also shewed: therefore his immediate ground for defence of this Errour being very false, and the ground of that ground very vncertaine, his Conclusions are vaine, and nothing worth.

1. Cor. 5. 6.
Answered.

For the place to the Corinthians. 1. Ep. chap. 5. verse. 6. where a prouerbiall speech of the Apostle is vrged: I answer, that the words be a similitude, and must be enlarged no farther.

farther then the nature of the thing is : it is true that sinne is as Leauen, and the people in one Assembly is as a lumpe, in which a wicked man is as Leauen; but we must know the Leauen leaueneth not the whole lumpe wherein it is put but as it is mingled with the whole lumpe, and as euery part of that samet taketh the Leauen, els it is not leauened : So is it with the Church, such as allow and any way communicate with the wicked man in his sin, they are leauened; but such as *C/oe*, reprobuing the offender, and complaining thereof, seeking as they may in their place Reformation, they are not leauened, because they doe not take Leauen. Beware of the Leauen of the Pharises (saith our Sauour) he willeth not his disciples to leaue the Assemblies : but to take heed they take no Leauen of them : shewing thereby, that a godly and carefull Christian may be where Leauen is, and yet not be leauened with them. Againe the Apostle doth not say that the Corinthians are leauened, but rather the contrary in the same place, *Ye are unleauened* : Verse 7. which the Apostle would neuer haue said, if the incestuous man had leauened them. Further more the Apostle no where doth teach men to draw this Doctrine of pollution, and so separation from it, though he had cause often speaking of sins and corruptions to vrge it, had he euer intended it, as this man doth vrge it. He cyteth some places in the old Testament, precepts ceremoniall, which hee applyeth to the new (as he pleaseth) to which I haue made answer before, and now I say onely this ; let him proue by Gods spirit, that is, by the words of the holy Ghost in the new Testament, any such intendement of Doctrine shadowed out therein vnto vs, as he frameth to himselfe, and then he thereby neither shall be deceiued, nor deceiue others. If any such thing had beene meant thereby, the Apostle who had iust occasion to speake of it, in 1. *Cor.* 5. 6. where hee speakes of Leauen, would not haue forgotten such places to haue vrged them here; or in the Epistle to the Hebrewes, or some where that the Church of Christ might not haue erred from the true vse thereof, nor haue

lost the great benefit which might haue come to it thereby. His last reason is, because Kings and Priests neglecting their dutie were polluted with the finnes of such as they should haue punished: and therefore saith hee, so is the whole Church now. The force of this reason is, because, he maketh the people, euen all common Christians, now Kings and Priests, euen in externall gouernment, as the Kings and Priests ruled in the old Testament. But how hereby he ouerthrowes the Kings Supremacie; how falsely he interprets the names of Kings and Priests giuen to Christians now, I leaue for all to iudge. This Error of Popular power is his ground-worke also for his answeres to my reasons, against this seauenth Errour, on which stringe hee often harpeth in seeking to confute my arguments.

What it is, not
to consent to
sinne.

In my former Booke, Page 103. I shew first what is not a consenting to sinne, and so on the contrary what it is to consent: first not in iudgement to approue of it, after the measure of his vnderstanding: secondly, not in affection to like of the same: thirdly, not to be silent at it, but in place fitly to reprove it: fourthly, in countenance to manifest dislike thereof: fifthly in life to be contrary, and to practise vertue: sixthly, not to be carelesse of it, but to seeke the reformation thereof in his place, as farre as hee is able; this I say, is not to consent to sinne in others, though the party offending remaine in the congregation, and though such a partie not consenting, come to the holy things of God, when the other commeth also.

Page 73.
Mr. Smiths
Answer.

Mr. Smith to this answers, that I do falsly interpret consent, for saith he, *a man may doe all this, and yet consent*: and he would proue it by *Ely, 1. Sam. 2. 12. 23.* who did all this (as he imagineth) and yet for that hee did not to the vtmost which the word required at his hands, to wit, to put his sonnes to death, hee did consent to them, and so forth: *In like manner* (saith hee) *except men make a separation, they doe not to the vtmost of the word*, and so doe consent.

Reply.
Page. 73.

Mr. Smith thinkes I come short in setting out consent,
and

and I thinke that he farre ouer-reacheth: for though *Ely* did not all he ought, yet can it not be said, that he consented vnto them. This should he haue proued, but he leaues it because he cannot proue that consent is when men shew dislike of sin, as I haue said, and yet doe faile in some degree. *Ely* was not guiltie of sinne, for consent to their sinne, but for neglect of part of his dutie. Againe, his example is not fit; *Ely* was a publike person, and a Iudge, but our speech was of priuate men: *Ely* went not so farre as hee might and ought, but priuate persons can goe no further to reforme then in the degrees mentioned. Touching separation for personall faults I haue shewed it not to be lawfull, but Schismaticall. His alledged Scriptures to prooue separation, the first, *Act. 2. 4.* is altogether idle, the second *Act. 19. 9.* vnderstood of separation from blasphemers of *Act. 2. 4.* and *19. 9.* Christ, and a people which thereby became no Church, and therefore is nothing to proue a priuate man to separate from a true Church, for the personall sin of an other: the last place, *2. Cor. 6. 17.* is at large answered before. *2. Cor. 6. 17.*

In the second place, after I haue shewed what is not to consent to sin, I proue in the *1 c4.* of my former Booke by many reasons, *that such as doe not consent as is before declared, are not polluted by the sinne of an other obstinately impenitent therein, though the godly come to the holy things of God, and that wicked partie come also to the same.* Godly are not polluted by some wicked comming to the Sacrament.

First, I say, *there was no sacrifice for such a pollution vnder the law,* and yet for all other; and therefore this was not vnder the law accounted pollution, to wit, for a godly person to come to the holy things of God, when a wicked man came among them. *Saul* did come to worship God; so did *Ioab* no doubt, also the sonnes of *Ely*, with whom were some fearing God; yet doe we neuer read, that it was accounted a sinne to the godly, neither did they euer offer sacrifice to make an attonement vnto God for it, as a pollution, that we read of. 1. Reason.

But he saith there was a sacrifice appointed, & he brings the example of *Beniamits* consenting to sin, *Iud. 19.* and *20.* Page. 74. Obiection. the

the Israelites fearing for the Altar made, *Iosh. 22.* and *Achans* sinnes, for which wrath came on Israel. *Iosh. 7.*

Answer.

But what of all these, Reader? is here any mention of any sacrifice for godly men comming to Gods worship, because wicked men came too? Hee lost his wits as he did here the question when he alledged these. But hee saith, there was a sacrifice for the sinne of the whole Congregation. *Leu. 4. 13.* Ergo, a sacrifice for the godly being in Gods seruice with some wicked. How the place proueth this and his reasonlesse reasoning maketh good his purpose I see not.

2. Reason.

Secondly, I say, *that godly people in the old Testament are neuer any where reprov'd for being at the administration of holy things, though wicked men were there.* It is not mentioned by any Prophet to be a sinne; there is no precept forbidding it; there is no example of punishment vpon any for so doing: it is not therefore a sinne. Indeed the Priests were reprov'd for not separating the cleane from the vncleane, because it was their office so to doe.

Ezech. 22. 26.

Page. 74.
Obiection.

Mr. Smith to this answeres thus: first, that their communion then was typical, and their persons typically cleane, though wicked in their liues, and so could not pollute one another: secondly, hee saith, that the carnall Priests in the old Testament, were type of the Saints in the new Testament, who succeeded as spirituall Priests, and therefore are polluted by not distinguishing and separating the cleane from the vncleane now.

Answer.

But this typical conceit, is but a tipp of his fantasticalnesse: hee doth not denie my reason giuen, onely he would take it away by this his dreame. My reason being most strong against him, and without contradiction in all the old Testament, he nor any of the Separation being able to ouerthrow it, this deuise is coyned from his forge, vn-couth and vnheard of heretofore, and now barely auouch-ed without prooffe: when hee doth proue his typicall toy-ing by any Apostolicall exposition out of the new Testament, hee shall receiue answer answerable thereunto. Hee would make the people of God in the old Law a carnall generation,

generation, to be meere in shadowes, as if the Law morall were not in their couenant, that wicked men then could not pollute, for onely sacrificyng some beast, and yet nothing now, no professe of faith in Christ, no asking pardon for sinne, as men doe, that say the Lords prayer, and in the Assembly, euery Lords day, confesse their sinnes, and craue pardon, can preuent pollution, but eyther must there be a casting out of the wicked, or a making of a wicked Separation. He also would here make Saints by calling, and priests in Christ spiritually, to be one with the Priests in office in the old Testament: and citeth for it *Reu 1. 6.* and *11. 1.* *Reu 1. 6. & 11. 1.*
Iude verse 23. *2. Cor. 6. 17.* The first shewes wee are called *Iude ver. 23.*
in Christ, Kings and Priests: *Ergo*, so outwardly in the church *2. Cor. 6. 17.*
by office? Proue this Consequence. How doth it follow to reason from carnall, as hee calls it, to spirituall; from an outward office, to inward grace? hee is void of wit and grace, who reasoneth thus to deceiue the simple. The second place, by which at his breaking out here hee deceiued so many, is expounded and fully answered by Mr. *Ainsworth* in A booke intituled, *A defence of the holy scripture, &c. pag. 11*
his Answer to Mr. *Smiths* Booke of Differences, in which *12. 13. 14. 15.*
Answer Mr. *Ainsworth* doth note in Mr. *Smith, Dotage,*
blindnesse of heart in iudgeing spirituall things; blasphemie in
wretchedly expounding this place; that hee was induced to this
impietie by being deceiued by Satan; and that hee interpreteth
Scripture after his owne fantasie: all which hee by reason manifest vnto him, in confuting his false exposition, and giuing a more likely sense of it himselfe, to which I incline, and so I commend it to him, as my Answer hereto at this time. The third Scripture is to no purpose: the last, which hee brings in so often, haue I answered before. Hee makes an obiection himselfe, and answeres it himselfe, so as it is out of his owne braine; the summe whereof is, what before Page 30. hee deliuered, touching typicall cleanting, though the party were morally vncleane: to which Mr. *Ainsworth* in the foresaid booke, Page 119. answeres, and saith, that herein Mr. *Smith* is not onely a typicall but a reall Seducer and deceiuer of mindes indeed: and giueth both reasons to

manifest Mr. Smiths absurdities, and also alledgeth many Scriptures to confute his folly herein.

3. Reason.

Thirdly, I say, *that the Prophets neyther taught this doctrine, neyther made separation from holy things, for the wickednesse of other men, which they would haue done had it beene sinne*: for they mentioned many euils, rebuked both Priests and people; commanded also Separation where the Lord commanded; but such a corruption as is here supposed they neyther mentioned by word, nor shewed by practise. Therefore vnder the Law, there was no such thing.

Page 76.
Obiection.

To this Mr. Smith answeres principally to two things: first, *that the people then made no Separation, because the vniuersall meanes to reforme abuses was in the Magistrate, and so ought to depend vpon the Lord for redresse of things, to wit, by the Magistrate.*

Answer.

Marke Reader, how he passeth by one thing; *that I say, the Prophets taught no such thing*; so he leaueth the doctrine, the rule of practise, and bables of Practise, before he proue the former: and yet what he saith is very much for vs, who haue christian Magistrates, whose authoritie cannot be now lesse vnder Christ, then vnder the Law; which if he deny, then must hee recall his oath, which he hath sworne for the maintenance of Princely supremacy vnder the Gospell. A lawlesse man, in a lawlesse place may not say any thing against God and against his Soueraigne.

Obiection:

Secondly, saith hee, *in the old Testament the people were necessarilie tyed to the Kingdome, Priest-hood, and Temple, for the worship and obedience of God.*

Answer.

If this be true, then was it no sinne that good men and openly wicked were mixed; for God doth not tye men necessarily to sinne: and being no sinne then, it is no sinne now: all sinne now is morall, and the summe of it is comprehended in the Law morall; if then it could not thence be gathered, neyther can it now there-from be collected. So as his reasons are good for vs not to make such a Separation, and against himselfe.

Fourthly,

Fourthly, I say, that the holy Scripture plainly teacheth 4. Reason, the contrary: and that many wayes.

First, by acquitting him that is godly from the transgression of other men, though they be mixed together in the partaking of Gods ordinances, as these Scriptures proue. *Ezech.* 11. 20. 21. and 33. 9. and 18. 14. 17. 20. and 14. 18. 20. *Tu.* 1. 15. *Ren.* 3. 4. and 2. 24. 22. 23. *Gal.* 5. 10. Let the places be read, and the vnderstanding Reader may see, first, a difference betweene the godly and wicked: secondly, one mans transgression is not laid to the charge of another: thirdly, that God approoves of the godly, though intermixed with the wicked: fourthly, that godly men may keepe themselves vndefiled, though many wicked be in the same Church and Assembly with them. And in all these places where these truths are warranted; the holy Ghost takes no occasion to speake of pollution by the sinne of another, and yet if he had intended any such doctrine, in these places he had most fit occasion for the same.

What may be collected from these scriptures.

Mr. Smiths idle answer is thus much in effect, that the places do not acquite men, who are eyther principals or accessaries to other mens sinnes. Page. 77. Obiection.

This I deny not, neyther is it my intendment in the allegation: for he that is eyther a Leader or an abettour of others in sinne, is a sinner himselfe, not because the other sinneth, but for that the person himselfe counselleth to wickednesse, or maintaineth it. But if a man doe auoid sinne in the degrees elsewhere mentioned, hee is not polluted. And againe he passeth by my drift to proue that by these places those that feare God may partake of holy things, though the wicked come thereunto, and not be polluted: hee omitteth this, and tels vs of men partaking together in sinne, which is not in question. Answer.

Secondly, by declaring it to be a sinne, for the godly to leaue the worship of God, for the wickednesse of other men comming thereunto. *1. Sam.* 2. 24. 17. Where the place is plainly contradictorie to his assertion, and the translation is good, as learned and iudicious Diuines doe hold, and haue so written

Page. 78.

vnto him in priuate, answering him fully, what he could object against this place, by a Reioynder of theirs vnto his Reply, to which (euer since he fled from vs) he hath beene silent; and albeit the pride of his heart, will not let him acknowledge his false glosse; yet hee lets his hold goe, and runneth to his former, vaine, and carnall conceite of the onely Ceremoniall cleannesse in the old Law, sufficient, as he thinkes, to keep them from all morall pollution of any sonne of *Belial*: of which enough is spoken before, vnto so an absurd and vnproued Assertion.

Matt. 5. 23. 24.
1. Cor. 11. 23.

Thirdly, (which is in my other Booke my first reason,) *the Holy Scripture admitteth men, and granteth them libertie to come to the holy things of God, though wicked men openly sinning be there*, so be it that a man walke well himselfe, as it becommeth him towards God, and without doing wrong to his neighbour, *Mat. 5. 23. 24. 1. Cor. 11. 23.* where the Apostle speaking of abuses among the Corinthians prescribes a remedie, euery man to examine *himselfe*, and so to eate: hee commands not to examine an other; nor to marke how others haue liued, but how they haue behaued themselues; hee tels not that any comming vnprepared polluteth the Congregation, but the offender eateth damnation *to himselfe*: hee speaks nothing of pollution, nothing of separation, which had beene very necessarie vpon this occasion to haue taught, if Gods spirit had euer instructed them therein: especially if wee consider how after once or twise admonition, they did not amend. *2. Cor. 12. 21.*

Page. 78.
Obiection.

Mr. *Smith* answers that of *Mat. 5. 23. 24.* by giuing the Exposition of it; that a man not rebuking his brother, doth hate him.

Answer.

But who seeth not his abusing of the word, and therein Gods spirit, by peruertering his meaning: for the word *Reconcile*, and to win his brother againe, importeth iust cause of displeasure in the partie to be reconciled, taken from the partie going to sacrifice, which cannot be for not reprouing him; for who is so offended because another man rebukes

rebukes him not, as for it, he will be out with him? and for which the partie omitting of his duetie, is not to proceed on to worship God? It is meant of personall wrongs and iniuries, and not of omitting the dutie of admonition: none but a man compounded of fantasies, and audaciously bold in his conceits, would euer vnderstand the place so, contrary to the iudgement of all men, the proprietie of speech, and common reason it selfe. Our Sauour speakes before of ill tearmes; and railing, and then doth conclude this rule thereupon: neither are the wordes thus, if thou bring thy gift to the Altar, and there remembrest *that thou* Mat. 5. 23. 24. *hast some what against thy brother;* to wit, a dutie of admonition to be performed, for his offending thee: but the words are, *that thy brother hath ought against thee:* so is it not an ill in him not reprov'd by thee, but an ill in thee, for which thou oughtest to giue to him satisfaction. The place, *Leui. 19. 17.* Expounded. alledged to shew, that such as doe not rebuke another for any sinne they see him commit, doth therefore hate him, is (as I take it) misalleged: for it is vnderstood of hatred arising in mans heart for wrongs receiued by another. A man iniured, naturally hateth the offending partie, and rather willet to goe on with hatred in his heart, then to come vnto the offender louingly to tell him in plaine tearmes of it, to cause him to surcease to sinne. Now the Lord here meeteth with this cankered corruption of the heart, & willet euen the partie receiuing wrong, rather to goe and deale plainely with his aduersarie to winne him, then to let him rest in his wrong doing, and himselfe still to carry hatred against him also for the same. The place is meant therefore of personall wrongs, as the very next verse 18. doth declare, where he speakes of *auenging, and of mindefulnesse of wrong*, which indeed are the fruit of the hatred of the heart, and a continuance of the same; and the words in the middle of the verse, is not to shew that omission of our dutie to rebuke, is hatred of our brother, but that plainely to rebuke him, is a meanes to winne him, and so to remoue hatred out of our owne hearts.

Example in
Abalom.
2 Sam. 13. 22.

Page 78.
1. Cor. 11. 28.
Obiection.

His answer to 1. Cor. 11. 28. is, that it is meant of such an examination, as hath regard of the rule in *Mat. 18. 15. 17.* wherein if we faile, we are polluted, and so cannot eate and drinke without hurt and iudgement.

Answer.

How he includeth this within the charge of examination, sithen the Apostle doth not remember it, I see not: and how little the 18. of *Matthew* is to this matter in question, I haue shewed what Diuines doe thinke.

Page 78. 79.
2. Cor. 12. 21.
Obiect.

To the 2. Cor. 12. 21. hee answeres, that I must proue to make this good, that the Corinthians were impenitent in sinne; first, that they despised *Pauls* second admonition: and secondly, that then the faithfull did keepe communion without sinne.

Answer.

My prooffe is good enough, that they not amending, at the Apostles first rebuking, were for that time impenitent, and yet the godly keeping with them communion did not sinne; neither had sinned, though some had not obeyed at the Apostles second admonition: for that (as I haue proued) this doctrine of pollution is not warranted by Gods word, though impenitent men remaine in the Assembly of the Saints. And to stand vpon their not regarding the second Admonition of the Apostle, it is needlesse: first, sithen it is likely they were rebuked of some of the house of *Cloe*, by whom the Apostle was made acquainted with the disorders in the Church: Secondly, because the euils were open, & not secret or priuate, which must not be therefore proceeded in after *Mat. 18.* Thirdly, because one Admonition of an Apostle, was more then two of priuate men; yea, not onely equall, but greater then the admonition of the whole Church, so as to despise but once his Admonition was as much as if they had beene admonished in the third degree, according to the rule in *Matthew*, as hee would here ignorantly haue it. Thus that which hee held to be too hard a taske for me, I haue easily gone thorow, and how sufficiently to satisfie an indifferent Reader, I leaue others to iudge.

5. Reason.

Lastly, I say, that this his doctrine of pollution by commixion with

with the wicked, dissolues the bonds of allegiance betweene God and his people. As if because another doth sinne, I may not doe my dutie to God: Hee will come to the Sacrament, therefore may not I? he offendeth God, therefore may not I serue him? What Diuinitie is this? what King may haue subiects, what Master his seruants by this doctrine full of folly and confusion?

Mr. *Smiths* answer is, that communion must be kept, Page. 79. but not with Iewes, Turkes, Pagans, Papists, and that communion must be performed after a holy manner. Obiection.

All this I acknowledge, what is this to the Argument? Answer. hee doth not apt it to the matter, when he doth his answer shall be thereafter. He tels vs that the bond of allegiance is preferued by their doctrine, to wit, by their position, that is, this *seauenth* Errour before mentioned; because he saith they may not keepe among impenitent sinners, and that their communion must be kept after a holy manner. The first of these vnderstood according to his instances deliuered, is not to the question, and vnderstanding it of wicked in a true Church, is the matter in question, and so he would proue the same by the same. For the latter, it needeth also prooffe; that communion with God and godly men is not kept holy betweene them, because some ill disposed come in, and pertake of that communion visibly. As if the guests at the feast had not beene acceptable to the Master of the the feast, or they could not be decent and comely before the feast maker, because one was among them, who had not on his wedding garment: the rest were nothing lesse acceptable, and he onely punished; so is it with the godly and wicked in the Church comming together to the Lords Table.

In the third and last place, in my former booke, Page, 108 by certaine principall heads, to which all the causes of true separation may be reduced, I doe shew *how men may see the deceit of the Separatists in vrging scriptures for separation from vs impertinently.* Places vnder the Law are referred to these heads. 1. *Idols of false Gods: as Israel from heathenish Gods.* 2. *From Idols of the true God: as Iudah from Israels calves.*

To what heads the places for separation may be reduced.

3. *From*

When places
alledged for
separation are
peruerted.

Page 80.

3. *From ceremoniall pollution.* Places vnder the Gospell are to be referred to these topick places. 1. *From Iewes not receiuing Christ, but rayling on his very person.* 2. *From Gentiles without Christ.* 3. *From Antichrist and his assemblies, where he is acknowledged head, and whence all receiue their power, as the now Church of Rome, and all in subiection to it.* 4. *From priuate familiarity with open offenders and excommunicate persons, in a true christian Church, vnnecessarily; when neither Religion commaunds, Charitie bindeth, nor our speciall calling warranteth vs so to doe.* If all the Scriptures may be reduced onely to these heads, and so intended, and not otherwise, then all places are peruerted which be alledged, first, *to separate from true Churches for personall corruptions, or for some defects, or for some superfluous things:* secondly, *to separate our selues from the holy word and Sacraments, because some impenitent liue vnreformed in the same:* thirdly, *for the separatists to abuse any of the places, speaking of separation to maintaine their Schisme, and to apply them against vs, except they can proue vs to be some such as the Scriptures intend, and that we be some of these.*

Indeed Mr. Smith saith, for what will he not say? *that we are Idolaters, and that we make Idols of the true God, &c.* But sithen he but saith it, and what he saith is as very false, as foolish, and as absurd, as farre from truth, I end this here with him, as vnworthie answere, as the Reader may iudge.

The eight Errour of the Brownists.

THat, they say, *euery of our assemblies be false Churches.* For the ouerthrow of this Errour, I haue spoken much at large in my former Booke, Page 109. to 128. and albeit I haue giuen many reasons for the true constitution of our Church, all which are against this their opinion, yet for that this is a most maine point of controuersie, and vpon which all the rest doe principally depend, I will confirme the contrary to this for truth: to wit, *that wee are a true*

true Church of Christ, and our assemblies assemblies of Christians, as they stand by the lawes of our land, confirmed by Acts of Parliament. What M. Ainsworth, and M. Smith haue said to the contrary, I will in their due order bring in, by way of Obiection, and answere them as I may, and many reasons which they make against vs, I may well take the very same and returne them backe against themselves, and what they seeme to confirme their arguments by, make it onely as an obiection, and so answere it, as occasion shall offer it selfe.

If Reader I doe confirme our cause, let not either the ob- Forewarnings
to the Reader.
iecting of corruptions among vs make thee belieue without iudgement that we cannot be a true Church: for turne thine

eyes vpon Israel in *Esaies* daies; vpon *Corinth*, and the Churches in *Asia* in the Apostles daies, vpon the reformed Churches in other countries, and see whether they haue ben or are without their blemishes: or the orderly lining of some few gathered together with a will and purpose to doe well, as they doe like best, dazell thine eyes, and bring thee to an imagination that such only are the true Church: for consider, first, that there is greater difficultie to gouerne a common-wealth, a whole Nation, vnder one Supream power, then for a hundreth, two, three, foure or sixe hundred to gouerne themselves, or to be gouerned by many ouer-seers, whilst all do voluntarily incline one way, and be also vnder persecution, as they thinke. Wee read of small *Ityrres* in

Three necessary
considerations.

Abrahams familie, while they were no more, and yet we see all went not well there neither, nor in *Isaacks* household, nor in *Iacobs*: but when *Israel* became populous, what doe had *Moses* to keepe the people in order? had not God put to his helping hand to destroy by extraordinarie iudgements many of them, *Moses* and *Aaron*, as meeke men could not haue gouerned them: let this be remembred. Secondly, consider how it fareth with those few, what contentions is among them, what Heretiques doe daily rise vp from among themselves, what diuisions, and out-breakings there is continually, and thou wouldest neuer condemne so much the euils, which fall out in a whole Nation; it

Reasons for
this to prove
that a true Church
is Reason.

being withall obserued, that there are not so many or great contentions in some whole large Parishes herein seauen yeares space, as haue risen vp among them in one yeare, and lesse space. Thirdly, consider not onely among vs such as be lewd, but obserue the liues of such, as make conscience of their waies; for why shouldest thou follow rather the spirit of Schismaticks, then the Lord himselfe, and his Apostles? The Apostle saw the good things, which were among the Corinthians. *1. Cor. 11. 2.* and commended them for that which was good, as well as rebuked them for euill, so doth the Lord, *Ren. 2. 2. 3.* who also doth so much respect the good, as for their sakes, though few, he doth giue that title to all; which is, the deserued commendation of some, as *Deut. 1. 23. 24;* where that which was the report of two is spoken generally of twelue: so for some Saints, all are so called, *1. Cor. 1. 1.* compared with Chap. 5. and *2. Cor. 12. 21.* He speakes good of them out of his mercie and loue, who were in themselues farre from it. *Numbers 23. 21.* What children are they who will not esteeme of their mother, as their father doth, who will see her wants, with *Cham*, and publish them with bitter reproaches? but the good of their mother and brethren will they not see; but by vild and odious comparifons doe obscure the same: this malignant spirit is of Sathan and not of God. Weigh well Reader, what I say, and the Lord giue thee good discerning of all things.

Reasons further to proue a true Church.
1 Reason.

But now to proue that wee be a true Church, I doe thus manifest it. *1. Because by the warrant of the word, they cannot call vs a false Church.* For let it be noted, why any were called *false brethren*; and consider them and vs, and there shall not be found the same cause in vs, to make *our whole Church*, to deserue that name. Graunt that there be some false brethren, some false prophets: so were there some such crept into the Apostolical Church: yea & receiued of many to the hinderance of the Gospel: yet were not therefore the *whole churches* themselues called *false churches*: They boast much of the termes of Scripture: where doe they find that the

the holy Ghost doth call a *Church*, either for some Errorr in doctrine, or for corruptions in manners, a *false Church*? they inuent new tearmes to deceiue the people. In all the new Testament, there is no mention of any *false church*, neither that there shall be such a one, in any *such tearme*: we are not therefore a false church. If they giue vs any other name, the same shal well manifest their Errorr, which is one cause, why I doe stand vpon the *very tearme*, as well as I consider of the matter intended by it.

2. *Because wee are a Church of Christ, in what degree so euer: now a church of Christ, is a true church, because Christ hath no false bodie, no more then hee himselfe is a false head. Wee be a church of Christ; first, because wee professe his Name, Rom. 15. 20. where the Congregations & Churches planted by others, is only thus described by these tearmes: where Christ was named: secondly, because wee haue receiued Baptisme, as the scale of his promise, and scale of grace, as Mr. Smith himselfe calleth it; Circumcision made the Israelites children to be called the Lords, Ezech. 16. 20. 21. why hath not Baptisme the like force in Gods mercie, that wee should be called Christs? thirdly, because wee haue his word, by which a people become Christs Disciples, Mat. 28. 18. Mark. 16. 15. and is thereby preferred with God, before all other people. Rom. 3. 1. 2. and 9. 2. Psal. 147. 19. 20. fourthly, the testimonie of Reformed Churches, who acknowledge vs to be a true Church; which testimonie of true Churches, and allowance thereof, is approued by the Apostles, alledging of them for the comfort of other. Rom. 16. 16. 1 Pet. 5. 13. Rom. 16. 19. 1 Thes. 1. 7. 8. 3 Ioh. 6. 2 Cor. 8. 18. 19. 23. 24. Saint Paul alledgeth for the credite of his Ministerie, the approbation of three Apostles, Gal. 2. 9. though his authoritie was from God, and needed not the authoritie of men: of which more is said in my former booke, Page 178. 179. 180.*

2. Reason.

Booke of differences, pag. 5.

3. *Because, wee be either the church of Christ, and so a true church, or the church of Antichrist: for in the new Testament, all churches professing the Name of Christ, are to be*

3. Reason.

referred to one of these two: But wee are not the Church of Antichrist: because our Church hath departed from the Pope and the Church of Rome, and is come out of Babylon, as Gods people are commanded, *Renel. 18. 2.* in open renouncing of him, *by Profession, by Doctrine preached and penned, by lawes enacted against him and his religion;* and lastly, *by practise,* in promoting the holy Scriptures about the authoritie of the Church; in aduancing his Maiesties Supremacie, who in his owne person with the whole Churches praise to God therefore, doth oppose that Antichrist, and vnder hand-writing doth iustifie the same vnto all Christian Princes, and Kingdomes. And if all this will not manifest this truth to the wilfully blinded, let them consider the Papists condemning of vs as Heretiques, and as no church of God, because wee haue forsaken them, they excommunicate vs, they raile on vs, they seeke our bloud with deadly hate. Now as our Sauour speaketh of the world, and his Disciples, *Iohn. 15. 19.* the same may be said of vs, and the Church of Rome, *If we were of it, it would loue vs as her owne, but because we are not of it, but the Lord hath chosen vs out of it, therefore it hateth vs.*

Obiection.

Obiect. But they say, we hold and practise many things which that Church holdeth and practiseth.

Answer.

Ans. Be it so: but wee neither hold them nor practise them, as they be the decrees of that Church, as themselves doe; nor for that wee yeeld in subiection to them, but for that wee iudge that such things may be allowed and practised so of vs by the warrant of the word, though the Romish Church did not so: for our lawes, our doctrine and Profession in the true intent and our right meaning is against all Antichristianitie.

Obiection.

Obiect. But they say, though wee be come from that Church, yet was it not voluntarily.

Answer.

Ans. I haue before said much to this, yet will I here say something more, to the further clearing of this point. Our Church made a voluntarie departing, in the Beginners of Reformation, her late Maiestie, with others, who stood out
in

in Queene *Maries* dayes: these professing in time of persecution, cannot be said otherwise to become Gods Church; then by a voluntarie inclining of the heart by the motion of Gods spirit. This first Company, who and how many soeuer they were, were the Church of God, from which the other, which did adioyne to them, by what meanes soeuer, became one with them, to be called together the Church of God; and thus after Apostacie, began the Church of England to be reformed. And it is here to be noted, that the planting of a Church, is one thing and after one manner; but the recouering of Gods people out of the hands of their enemies, shaking off spirituall bondage, and reforming of it from corruptions, is an other.

Planting and
and reforming
are differing
things.

This may be made plaine by a similitude from the person of *Iob*, who first by Gods making, at his first constitution was cleane and comely; but by Sathan through Gods permission, was *Iob* filled full, and couered ouer with botches and soares, as made him hardly to be knowne to his friends, and loathed of the nighest to him; yet was *Iob* there still vnder the scabs, and not vtterly destroyed, but the very same essentially that was before; so as to exalt *Iob* againe, God was not to make a new *Iob*, but these botches and byles which ouer-shadowed *Iob*, was to be cured, and he cleansed of them, that *Iob* might appeare againe like himselfe, as God made him, and not as Sathan had defiled him. So is it with the Church; first, in the planting purely constituted, but Sathan hee commeth and pollutes it with the botches and byles of Antichristianisme; which doth not vtterly destroy the Church, but couereth it ouer so as the true children of the kingdome can hardly discern the same; which Church is to be purged of these abominations, and made to appeare, and to come out from vnder these scabs, but not to be made a new. For the first planting or constituting of a Church, differs much from the reforming of a Church after back-sliding. First, at the planting it is constituted of Christians, before no Christians at all: but in the reformation after apostacie, the Church is not re-established

A Simile to set
out the difference
between
the first constitution
of a
Church, and
the after reformation
of the
same.

The difference
betweene planting
and reforming.

1. Difference.

2. Difference.

of such as were no Christians by their fall, and made Christians by reformation, as if they before had lost their Christianitie; but were Christians vnder great corruptions. Secondly in planting, Infidels become outward Professours of Christ, who did not before acknowledge him: but in Reformation, Professours of Christ become outwardly more holy, and purer from corruptions; Apostates in corruption become Apostolicall in Religion, and that which once they

3. Difference.

were before. Thirdly, in the first plantation is required a profession of the name of Christ, and such as professe to beleeue in him are to be baptised, hauing neuer before beene admitted into the Church nor baptised: but in reformation there is not required a profession into the name of Christ, nor that the parties returning should be baptised, because they held a profession of Christ, and lost not their baptism, but repentance and profession of amendement of life is onely required. Wee may see this true for the planting of Churches by the Apostles; & for reformation of Iudah, after the great Idolatrie of *Achab*; and the Israelites turning to God in *Hezekias* dayes, in which was no gathering againe of the foreskinne, for renewing of Circumcision, but after repentance, & submitting of themselues, though some of compulsion, as in *Iosias* time, yet were they admitted, as Israelites, & accounted the true Church of God. Either the not vnderstanding, or the neglect of this, made *M. Smith* seeke a new Baptisme, as if the Romish Church had made an nullitie of all Christianitie, he might as well haue betaken himselfe to a new God, and Christ. And the not making of this plaine causeth the simple people to thinke that the Gospell in the last time of reformation, was onely thrust vpon vs, and not receiued of the Church voluntarily.

4. Difference.

Fourthly and lastly, in planting, *Paul* must goe before with the word, but in reformation *Iosias* may compell with the feare of the sword; for in this the Authoritie of Kings is great, who are *nursing Fathers* to the Church: *Fathers* because they beget, as it were publike Churches, which otherwise are more hidden in secret places: *Nursing*, because they vphold

vphold them, defend them, and doe cause such as be vnder them to maintaine them. Thus was, as is said, *Indab* brought backe by *Hezechias*, *Iosias*, and others, as we also were from Antichrist, by our Godly *Iosias*, King *Edward*, and by our renowned *Elizabeth*, that Queene of *Sheba*, who delighted to aduance the wisedome of her *Salomon*, the word of *Iesus Christ*. Miscreants doe dispise this grace, and cursed are those Catiffes, which mocke at these meanes, which the Lord hath raised vp to vs his people, who hath stretched out his arme for our deliuerance, to the terrour of nations: else had many of these censorious and condemning Separatists perished in the wombe, or had beene borne to dye, by an vntimely death.

4. *We be a true Church, for that we are a companie hauing Christ Iesus for our head, and we of his bodie*: him we hold, and no false head, and therefore can be no false Church. First, because we doe all professe him, which is a token of Faith in the heart. *Rom. 10. 9.* and the Apostles iudged such worthie to be of the Church in their time, and thereupon did admit men, *Act. 8. 37. 38.* and *16. 31. 32.* and *8. 12. 13.* And it is a token that such in some measure haue Gods spirit. *1 Iob. 4. 2.* And the confession of his name, is a part of our praise, *Heb. 13. 15.* which hee will honour in the day of iudgement, and acknowledge such for his, if they continue to suffer for it.

4. Reason that we be a true Church.

Christ Iesus is our head.

Obiect. Papists doe professe him, and Anabaptists, and other heretiques, yet hold not Christ the head.

Obiection.

Ans. First, in that they professe him, so farre they hold him, but in that they adde to their profession such things as they doe by consequent, they thereby denie him: secondly, we hold the head Christ, because many haue the graces of his spirit, *Rom. 8. 9.* which cannot be denyed, if the declaration of these graces before men, may witnesse the same: and this life from the head, in many giueth continuance of the Churches being, though many also be corrupt, and some dead.

Answer.

Mr. Answorth Page 127. contradicteth the maine reason, and

and would proue the contrary, *that Christ is not our head.*

Obiection.

Obiect. First, saith hee, because our Church was constituted of the members of Antichrist.

Answer.

Ans. To which I answer, 1. That we were so reformed, as is said, and that many were no Antichristians in time of Poperie: and 2. that such as did ioyn to our Church, became thereby of the bodie, and were then to be accounted no Papists, or members of Antichrist. Hee is a Separatist, who doth embrace that way openly, and leaueth other Assemblies, be it with what heart or enducing cause soeuer it may be. An Infidell is a heathen, but when hee ioyneth vnto Christians in professing Christ, though it be as many did become Iewes, for feare of *Mordecai*; yet is he not to be held a heathen, but a Christian. So though our Fathers wer Papists, yet becoming Protestants for feare of *Elizabeth*, they were no more papists, but Protestants outwardly.

3. Graunt they then were Antichristian members, yet wee are not, who neuer knew Poperie; must the Children be made guiltie of the Parents sinne, hauing beene ignorant thereof, and yet doe condemne it? It is contrary to these truths of God, *Deu.* 1. 39. *Ezechi.* 18. 14. 17. Yea the children of Edom and Egipt in the third generation might enter into the Lords congregation. *Deu.* 23. 8. how much more may wee be held to be of the Lords congregation?

Obiection:

Obiect. Secondly, *he would not haue Christ our head, because that the Magistrate did compell men to the faith.*

Answer.

Ans. I answer, first, that yet by their graunt he was the head to such as did compell, though not to such as were compelled: so then her Maiestie, and all that first voluntarily gaue themselues to his name, had Christ for their head. Now let them proue by any truth of God, that they lost the head by some comming in by compulsion Secondly, I denie that compulsion by the Magistrate doth cut Christ the Head from the members of his body. The Magistrates authoritie herein is commended: 2. *Chron.* 34. 32. 33. and their endeouour accepted: 2. *Chron.* 30. 20. and the people commended also for doing their dutie towards God, though

it

it was not before, but after the Magistrate had commanded the same. chap. 31. 5. Againe, the vrging vnto goodnesse is no hurt vnto it, neyther maketh it men vnholý, or lesse good, if they haue goodnesse in them.

Obiect. But the Scriptures doe teach that Christs flocke *Obiect.*
should be voluntary. *Psal.* 110. 3. *Acts.* 2. 41. *Gen.* 9. 27.

Ans. First, it is true of the members inuisible, who *Answe.*
as they be of the body of Christ before men, so are they also before God, who doe voluntarily subiect themselues by the spirit. Secondly, it is vnderstood of such as come to Christ in the planting of Churches, who are voluntary: but these places are not against the authoritie of Magistrates in the time of Reformation; for then one Scripture should be against another: for in one place is allowed compelling by the Magistrate; in another, if it be as they would haue it, is allowed *onely* a voluntary people.

Obiect. Thirdly, hee would not haue Christ our head, be- *Obiection:*
cause there be so many wicked among vs, who in mans iudge-
ment doe not partake of his Spirit.

Ans. I answered, first, that it is an ill censure to condemne *Answe.*
all for some; or to deny the Couenant in *Isaac*, because of *Ismael*; & to *Iacob*, because of *Esau*. Secondly, the similitude from a body and the head, which the holy Ghost vseth, ouerthrowes this his fantasie. There may be in a body corrupt members; yea, some dead, and yet others receiue life & motion from the head; neyther doe these loose their head, because the other haue lost their life from the head: but so long as they remaine conioyned to the body together, so long are they of it, & haue al one head one with another. Do the liuing branches of a tree lose their right in the true root, because others be withered? then wee see common reason and Gods worke in nature might teach him to disclaime this error. Thirdly, he here makes no difference betweene the Elect and Reprobate; the vneffectuall calling of the one, and the effectuall calling of the other: to the one is Christ the Head, giuing them his spirit, and is head as a redeemer to them: and to the other he is also a head, but

onely by his common graces, and in his soueraigne power ouer them, as the Lord. Fourthly, the visible Assemblies professing Christ, are called his body, not for that all therein, are truely his members, no not in the iudgement of men, in respect of some mens open impenitencie for the present, but for the Elect sake, who are in the rule of Charitie, to be held to be, as if any where els, so among such as do professe the Name of Christ; for whose sake the wicked are reputed rather of Christs Church, than the godly because of them, held to be without Christ. Fifthly, by this the Iewish Church in the dayes of the Prophets, and of Christ, had not a true head; nor Corinth, nor many other Churches in the Apostles dayes; for the good and bad were mixed together in one Assembly: if these for this cause were not without Christ, neither are we.

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5. Reason that we are a true Church.

1. Reason. Christ is our Aduocate.

2. Reason.

3. Reason.

4. Reason.

Wee pertake of the heauenly couenant.

1. Reason.

2. Reason.

3. Reason.

5. *The true Church hath Christ for the Mediatour and Aduocate*; this he acknowledgeth: but our Church hath Christ for Mediatour and Aduocate, & this is thus proued. *First*, our Church doth teach this by one consent in *publike Records*, which is the *Churches mouth* to the whole world, witnessing her faith, for as by writings we know, and are thereby led to beleue the faith of other Churches, so must other gather our faith, and thinke wee beleue what we write. *Secondly*, this is manifest by our prayers, which be onely made to God, in the Name of Iesus Christ onely. *Thirdly*, wee doe condemne the Papists, for making the *Virgin Marie*, Saints, or Angels, mediators to God, and we doe reject it, as Idolatrous. *Fourthly*, because wee doe partake of the couenant made vnto vs by God through Christ; which I thus make good: first, because many of vs, from the Kings Maiestie, with worthy States-men, many in Church and Common-wealth, of both higher and lower degree, haue true knowledge of Gods word, which is *one part of the Promise and Couenant*. *Ier.* 31. 33. 34. *Heb.* 10. 16. and 8. 10. *secondly*, the feare of God possesseth the hearts of many, which is *an other part thereof*. *Ier.* 32. 40. *thirdly*, God hath brought vs out of Egyptian bondage of

of that Romane Antichrist, which is an other part. *Exo. 6. 5.* fourthly, because wee haue the Booke of the couenant. *Exo. 4. Reason. 24. 7.* the holy Commandements and the Gospel, the words of the couenant. *Exod 34. 28.* and it is a speciall prerogatiue to Gods people to haue the word of God, as is shewed before; from *Rom. 3. 2. Psal. 147. 19. 20.*

Obiect. The Papists haue it, as well as we.

Obiection.

Answer. The Papists haue it not, as we haue it: 1. We haue it as the onely rule of our faith and workes, and the iudge of all controuersies, and so doe not the Papists hold it. 2. Wee haue it free for euery one to looke into, in a knowne tongue, so haue not they. 3. We haue it expounded vnto vs in many places, so as to many it becommeth effectually to reclaime them from a lewd conuersation, superstition, and vanitie, so haue not the Papists it. 4. Wee haue it in our Doctrines, in all the maine and fundamentall truths which wee hold, agreeing to the holy Scriptures: but so the Papists haue it not: and therefore the Obiection preuenteth not the face of the fourth reason. *Fifely*, because wee haue Preachers, by & with whom Gods spirit doth worke, which is also a part of the couenant, and of Gods promise to his Church. *Esa. 59. 21. Iere. 3. 15.* *Sixtly*, wee haue the Sacraments, the seales of the Couenant. *Gen. 17. 10.* *Seauently*, because wee make a profession of the true God, to be our God, which also is a part of the Couenant: for it is said in *Osea*, chap 2. that God will make with his a couenant, verse 18. and that hee will say to them, *thou art my people*, and they shall say to him, *thou art my God*. And therefore doe we partake of the Couenant, and so haue wee Christ our Mediatour and Aduocate; for *Mr. Ainsworth* confesseth that such as partake of the couenant haue Christ for a Mediatour and Aduocate.

Mr. Ainsworth on the contrarie would proue, that we haue not Christ for our Mediatour and Aduocate, whose reason is:

Because we are not, as he saith, *under the couenant*: but the contrary to this haue I proued.

Obiection.

Obiect. He would proue, that we be not *under the covenant*: first, because of the exceeding evils that be among vs, so as the Law cannot be written in the minds and inward parts of such.

Answer.

Ans. First, if hee speake this but of some, then his consequence followes not against all: secondly, if of all, his owne conscience shall condemne him for falshood and lying: thirdly, by this reason, hypocrites are not vnder the covenant, because the law of God is not written in their hearts. The place in *Jeremie* 31. 33. is not vnderstood barely of a member of the visible church, but so of it, as withall he be an Elect Saint, for such onely are called effectually, and haue Gods law by Gods Spirit written in their hearts.

Obiection.

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Obiect. Secondly, we are not, saith he, vnder the Covenant, because we haue no promise that our sinnes and iniquities are forgiven: being with out faith and repentance.

Answer.

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Ans. This is stil generall of all, as the Church is publickely and generally constituted, of which he saith, without repentance no promise of pardon, without the promise no faith, without faith no covenant or testament, and without this no Mediatour. So as he doth iudge vs an irrepentant and faithlesse people, without a Mediatour, without the covenant, and without the hope of pardon. Can more be said of Pagans, Jewes, Turks, Papists, Heretiques, or other miscreants? But the ground of this cruel censure is, that he iudgeth the Church of England, as it is by Law constituted, to be no true Church of Christ; which I haue shewed in part, & yet more fully will I manifest to be their Errour, which is the ground of this out-rage: for if we be in that standing the Church of Christ, we haue the promise of pardon: though much should be amisse among vs; because so wee are of God beheld in Christ, and not as wee be in our selues. If this his iudging of vs were absolute, as of all and euery one among vs, then hath hee condemned himselfe by condemning Mr. *Smith*, who hath said as much: but being respectiue, as wee liue in such a Constitution; hee may except in his minde some particular

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particular persons, but he condemneth all publike persons; as his Maiestie, the Counsell, the house of Parliament, to be all without faith and repentance, because by them this Constitution is maintained, and by them hath force and being. But howsoeuer he doth conceiue of vs respectiue-ly, and so indeed sinisterly, his Argument so is not good: for consider the best Christian respectiue-ly, as he is in corruption naturally, and not as hee hath grace withall, and so is he without faith and repentance: So consider the Apostles, in our Sauours time, when there was great confusion in the Iewish state, as members of that body, they were without faith without repentance: & thus by considering men, and Churches respectiue-ly in the worst part, no men, no Church of Christ shall haue either faith or feare of God. But neither doth God so, nor religion teach so, nor charitie so suffer any to consider so of Gods Church and his people. Let themselues be considered in their Schisme, they haue neither faith nor repentance, nor promise of saluation. They be not (say they) in a Schisme, and we say, we are not in a false Constitution. But they say, we are conuincd of it by them; and wee say, they are conuincd of it by vs, and disclaimed of other Churches for the same: so as, if thus *respectiue-ly* wee be without faith and repentance in their iudgement, they also in the same regard are Schismatickes, and hauing neither faith nor repentance in our iudgement; and if their opinion of themselues, may cleare themselues hereof, so may the like doe vs: what reason to the contrary?

It is wholly vncharitablenesse to consider of persons and of a people but respectiue-ly, that is, but in this and that particular, which maketh a sinister censure.

Obiect. Thirdly, hee would proue vs not to be vnder Obiection. the Couenant, because *God is not our God, neyther are wee his people*: which is the summe of the Couenant, and that faith he, is wanting vnto vs: but how doth hee proue this? for that faith hee, *we be not come out, and separated our selues*, as in 2. Cor. 6. 16. 17.

Ans. But the falshood of this may appeare by what Answer, hath beene said, and how that his prooffe confirms not this wretched opinion of vs is before declared, where at large I

254 *We are a true Church, contrary to their*
haue spoken of the quoted Scripture.

Obiection. *Obiect.* But he saith, *that Christ is no Mediator of a mixt company. Iohn. 17. 9. 16.*

Answer. *Ans.* It is true, vnderstood as men are before God, for so Christ is Mediator onely to the Elect, and onely the Lord knowes who are his: but in respect of men hee is Mediatour of a mixt company, of *Peter* a Profellour, and of *Paul* a Persecutour. If his speech were true, then had not Christ beene Mediatour to *Abrahams* Familie, whilest *Ismael* abroad in it; nor of *Isaack*, while *Esau* did stay; nor of *Israel*, while there were false Prophets, or whilest *Saul* and his wicked Courtiers did liue; nor of *Thiattyra*, one of the Churches in Asia, whilest *Iesabel* abode therein; nor of any Christian, while he remaineth in the state of imperfection; his faith mixed with doubting; his knowledge with error and ignorance, and so forth. For as hee may reason from the bad part in a Church, to ouerthrow the whole body, so may hee as well reason from corruptions in a man, to ouerthrow the whole persons hope of Christian saluation. Againe, if it be true, hee saith, that the godly doe loose their right in the mediation of Christ, because of wicked men among them; then may they not in that standing be prayed for: for wee may not pray for them, for whom we know Christ prayeth not for: but how wicked and false this is, may appeare by our Sauours praying for the open wicked vpon his Crosse: and hee came to saue Sinners, that is notorious wicked. *1. Tim. 1. 15. 1. Iohn. 2. 1. 2.*

Obiection. *Obiect.* But perhaps hee will say, wee may not pray for them in their wickednesse.

Answer. *Ans.* Wee are to pray for them in their wickednesse: for if they were not wicked, then needed they no praying for: it is one thing to pray for them in wickednesse, and another to pray for prosperitie of their wickednesse; the first is lawfull, the latter wicked and vnlawfull. For his
Iohn. 17. 9. 16. Scripture *Ioh. 17. 9. 16.* I say, it is vnderstood of the Elect, who were not of the world, nor seene of men; and is nothing to the purpose in hand. If hee take the word *world* literally, then

then let him expound *Iohn. 3. 16.* where God saith, hee *Iohn. 3. 16.* loueth the *World*.

He goeth on to proue vs not vnder the couenant, because we were constrained by authoritie to professe religion as we doe: but of this sufficiently before. His last reason is, because, as he saith, we doe offer vp a strange worship, not required of God: but he but barely auoucheth it, and we haue as good authoritie to deny it; and till his word be of more authoritie with vs, we must let the reason of his reason lye still as without reason.

6. *Euery true Church hath Christ for the Prophet*: this hee auoucheth page, 136. But the Church of England hath Christ for the Prophet of the same. First, because wee acknowledge him, and none other to be that Prophet foretold, *Deut. 18. 18.* and confirmed so to be, *Act. 3. 23.* Secondly, we doe receiue him so to be by faith, by entertaining the words of the Prophets and Apostles, as the inditement of his spirit, and bearing witness of him, which wee doe holde to be the onely rule of Faith and Obedience. Thirdly, wee haue the same published by his seruants, by whom hee is effectually, reuealing vnto many the heavenly will of his Father, as hee saith, *Ioh. 1. 18.* and hath opened their vnderstandings, as in *Luke 24. 45.* And he hath giuen to the members of his Church a mouth, and Wisdome, where against all our Antichristian aduersaries haue not beene able to speake, or resist. *Luke 21. 15.* Hee hath opened the hearts of many to attend to *Pauls* preaching, as hee did *Lydiaes. Act. 16. 14.* And therefore is he our Prophet, in thus performing by his word & spirit that office among vs.

6. Reason that we are a true Church of Christ.

The Church of England hath Christ for the Prophet of the same.

But M. *Ansforth* will not haue Christ our Prophet: Obiection. first, because, saith he, *we haue not his ordinance of prophetic*, to wit, as they haue deuised it, that priuate persons should stand vp in the publike assembly to interpret Scriptures. But 1. of this haue I spoken before, and I haue shewed what account in *Beza* his iudgement is to be made of it. 2. by this reason all the reformed churches in christendome had neuer yet Christ for their Prophet, for none do vse this.

Answer.

3. The

3. The argument is not good, if it were a necessary ordinance, to conclude that wee doe want the *whole*, for defect in some part. 4. Wee haue Parents who at home doe instruct their families in many places, both out of the principles which they haue learned; and also out of the Holy word, as farre as they doe vnderstand. 5. They conclude a necessitie now from an extraordinarie act in the Apostles time, and onely from an example of act they conclude, as if the same were a commandement imposing the same vpon Churches. Hee in his answer to Mr. *Smiths* Booke of differences, doth acknowledge that the *hauiing of a Psalm* there was extraordinary; let him then shew by what reason we must hold Prophecie to be ordinarie, and he hath said something; in the meane season nothing.

1. Cor. 14.

Obiection.
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Secondly, hee saith, Christ is not our Prophet, because we haue not *teaching by office*, that is, Pastours and Teachers, mentioned. *Eph. 4. 11.* And his prooffe for this is, because we haue Archbishops, Bishops, Deanes, *Priests*, as hee calles them, &c.

Answer.

I answer, that euen these are Pastours and Teachers, and none but senselesse men will deny it: for they doe teach all at one time or other by word, and many by word and writing.

Obiection.
Page 138.

Thirdly, saith he, *a great part of Christs word, and Scriptures, and of the graces of his spirit, are here neuer spoken of, nor heard, nor suffered to be uttered.*

Answer.

If this be not a false accusation, what is? for Reader vnderstand that hee speaketh of *the Church of England*, in which is comprehended all the Parishes in the Kingdome, and all the members of the same. Now consider, first, the preaching of the word in many places without restraint; for hee that can preach may by Law handle any portion of Scripture to his people. Secondly, consider of the learned writings, the large Commentaries; the published sermons, and it will be found that there is no portion of Scripture not spoken of. Though much want be in many Parishes, yet his speech is nothing true

of

of the Church of England taken in so large a sense: As wants are to be bewayled, so the truth is to be defended. His last reason is about some points of Discipline, of which see before, *Mat. 18. 15. 17.*

7. *Euery true Church hath Christ for the Priest and Sacrificer of the same, this is his owne. But the Church of England hath Christ for the Priest and Sacrificer.* First, because we acknowledge no sacrificing Priest by office, but onely Iesus Christ, our high Priest: and doe condemne all the Shauelings of Antichrist: our *Sermons, Lawes, Writings and Practise* shew this. Secondly, because wee doe belecue and teach, to depend for saluation vpon onely his satisfaction and intercession, without any merits of our owne. Thirdly, because that in all our confessions, we humble our selues before God in *Christ*, and in our prayers aske all for *Christs sake*, and in our prayes, laud the Lord *through Christ*; let the Churches faith, and practise of this be seene in the Booke of *Common Prayer*, which is the Church of Englands witness hereinto all Churches.

But Mr. *Answorth* will not haue Christ our Priest: first, because our sacrifices and gifts are not offered up by Christ, nor our Church reconciled vnto God by him, as he saith. No heathen, nor Infidell worse then wee, if this were so: but wee denie it; let vs see his prooffe of this: because, saith hee, *our confessions, prayers and prayes are Idolatrous*, with which Christ hath no communion: Againe, wee denie this; but thus would hee proue it: Because wee read, saith hee, *a written leiturgie, &c.*

I answered first, that all our prayers allowed by the church of England are not written: our daily practise shewes the contrarie; therefore it is in part false, which hee saith. Secondly, if stinted and read prayer be idolatrous, then what saith hee to the read prayers of other Churches? but we denie read prayer to be Idolatrous; for in the old Law was read and stinted prayer: this their conceit taken as a ground, made Mr. *Smith* cast out all reading of Scriptures also out of his publike worship of God; so out of one euill

Page 141.
7 Reason that the Church of England is a true Church.

Christ Iesus is our Priest and onely Sacrifice.

Obiection.

Answer.

springs another: and Mr. *Ansforth* to helpe himselfe against Mr. *Smith*, Page 36. saith, *that God neuer gaue Bookes to read for prayers vnto him*; and yet wee know that certaine Psalmes were penned for that purpose. *Deut.* 26. 3. 15. *Psal.* 22. 1. and 92. and many other: which is contrary to that he affirmeth. Yea, the Lord tyed them vnto words. *Numb.* 6. 23. 24. which they must needs cyther read or get without Booke, and so be stinted, which is all one. Hee particularizeth many other things, besides stinted prayer, which hee saith, are Idolatrous: but wee denying all, hee saith wee must stay for prooffe of euery particular till the next time: if *he thinke* that we should looke out, what they haue written against these in particular in their bookes; *I thinke* they should read the defence of them in our bookes, and cyther answer them soundly, or cease repeating them thus often without any prooffe. Thirdly, his arguing is weak, for he thus reasoneth: where corruptions be in the Church, to that Church is not Christ a Priest: let him proue this if he can, and shew what corruptions doe take away the benefit of Christs sacrifice from a Church. If hee could truely from the word conuince mens consciences herein, he might rest with one of these main reasons propounded, as enough to make all men flye that Church, which hath no fellowship with Christ.

Obiection.

Page 142.

Answer.

Secondly, hee saith, *that Christ is not our Priest, because of the wicked among vs.*

But by this reason not *Iudah* in *Esaies* dayes, nor the *Iewes* in Christs time; nor the *Corinthians*, had receiued benefit by Christ; for that there very wicked & impenitent persons wer among them: but if it had bin so dangerous as he maketh it, euen to the losse of Christ, surely some Prophet, or Christ, or his Apostles, would haue euidently taught it: which they did not, and therefore it is not to be beleued. Among all his reasons whereby he aggrauateth the greatnesse of this euill, he maketh it a breach of the second commandment: by which (saith he) (obserue good Reader, how these men will auouch any thing, and that vnder shew of Scripture) all *Idols, Images* and

and *similitudes* are forbidden to be brought into the church.

Now saith he, these wicked ones are *liuely images of Sathan*, *Mr. Ainsworths pictures of the diuell*, which are as hee saith, *more horrible*, then the bringing of *images and representations of beasts, of fowles and fishes*. Did euer any Diuine, any Church vnder the cope of the whole Heauens, so expound and inlarge the meaning of the second Commandement? The words are, *thou shalt not make to thy selfe any grauen Image, &c.* who maketh to himselfe among vs the picture of a deuill? who sets the shape of the diuel vpon a wicked man, to make a representation thereof to himselfe? who falles downe to a wicked man, apprehending in him the diuels image, and doth worship him with diuine worship? and yet if his Exposition be true, and that an Image did comprehend a wicked liuer, such things would follow necessarily. Hee that considereth this allegation of the second commandement, need not wonder, that they dare peruert other Scriptures lesse knowne, and more hardly vnderstood. Not to haue the wicked curbed, and duely punished is a great euill, but yet men may not belie Gods truth, to make that as a means to amend that euill; the truth is strong enough of it selfe, it needs no lying interpretations vpon the Scripture to defend the same.

8. *Euery true Church hath Christ for the King thereof:* 8. Reason, that this is his owne Doctrin. *But the Church of England hath the Church of Christ for their King.* First, because by our Doctrines and England is a true Church. writings allowed by our Church wee acknowledge no o- Page 146. ther law-giuer hauing any authoritie ouer our consciences, We haue in matters of faith & obedience between Christ, and vs, but Christ for our he alone. Let our authorized writings, our Churches witnes- spirituall King, ses, for this be examined, & see whether any doctrine be a- and only Law- gainst it. Secondly in baptisme we haue made all a solempne giuer. vow to him our Lord & Seueraigne herein. Thirdly, because we haue renounced that Antichrist the Pope, and all his v- surped Tyrannie *in this behalfe*, as against Christs preroga- tiue royall herein. Fourthly, because we doe hold his lawes the rule of *our spiritmall life*, and as *Christians* to be subiect

Christ Iesus
hath manife-
sted his kingly
power ouer vs.

to the same, neither are any lawes made to bind conscience before God, but for outward order, peace and vnitie sake; neither doe any out of knowledge otherwise subiect themselves vnto them. Fifthly and lastly, because our Sauour hath manifested his kingly power ouer vs: first, in subiecting vs all in these things now mentioned vnto him: secondly, in subiecting many thousands truely by his word and spirit to the power of his will, standing members of the Church of England; of which there haue beene both publike persons, as Bishops, and others also, which did shed their blood for the Gospel, the scepter of Christs Kingdome, and such now stil are there ready to die for the Name of the Lord: thirdly, in putting into the heart of our King, for his heart is in Christs rule and gouernance; and into the hearts of the Nobles, and other, in their great meetings to ordaine Lawes against all spirituall power of that Antichrist, who is *against Christ*: fourthly, and lastly, in defending vs by his great power, not onely as *he is God*, but as he is the *Prince of his people* here, defending the Gospell against the Romish Synagogue, and the conspiracies of the same: and this doe wee acknowledge publicly to be done vnto vs for no other cause, but for his Gospels sake.

Obiection.

Obiect. But Mr. *Ainsworth* would not haue Christ to be our King. First, because (saith he) we haue not Christs Officers appointed by him to gouerne vs, that is, *Pastours, Teachers* and *Elders*.

Answer.

Answ. I answer; first, that we haue Christs officers appointed to gouerne; the ciuil Magistrate, the Kings Maiestie, the ruling Elder next vnder Christ in all causes, as well Ecclesiasticall as ciuill: then haue wee Ecclesiasticall Gouernours vnder him, Bishops, who bee also Pastours and Doctours: which ancient orders be in the East, South, and Latin Churches; where haue beene and are, Bishops, Priests, and Deacons: and all these be in the Church of England. Of the authoritie, power, and iurisdiction of Bishops, much hath beene sayd of many, and not by these
answered,

answered, and therefore needlesse for me to say more, then before is said alreadie.

Obiect. Secondly, saith hee, because we haue not the ordinance of Christ, prescribed in the 18. of *Matthew*, practised, nor suffered to be practised. Obiection.

Answ. For answere to this, remember what is said before. Answer.

Obiect. His third reason is againe, for that the wicked men liue in the Church, who are no Subiects of Christs Kingdome. Obiection.

Answ. Of this also much is said before : it is onely often by him repeated to fill vp roome it seemeth, or els a reason for euery thing against vs, as hee doth make it, but though hee repeat it againe and againe, yet the weight once felt, it is of no more validitie at one time then another, but once answered well, is euer ouerthrowne. Answer.

Obiect. Lastly (saith he) this Church wanteth the power of Christ against Sin, Sathan, Antichrist. Obiection.

Answ. I answere, wee haue spoken, and wee still doe speake of the Church of England, and that it wants not the power of Christ; for there is in it the preaching of the word, which is Christs power, *Rom. 1. 18.* there is the power of admonition, suspension, and Excommunication, what is then wanting of Christs power? If they meane that it is not in euery parish, that is not enough to deny it to be in the *Church of England*, in which is comprehended all Parishes, and all Superiour power ouer these Parishes, in which is this power of Christ. And therefore the Church is a true Church, hauing Christ for the head; King, Priest, and Prophet of the same. And thus much for M^r. *Answ.* *worths* reasons retorted vpon him against himselfe, by which (in pag. 127. of his booke) he endeouours both weakely and vntruely to make our Church a false Church : But these same are sufficient reasons to maintaine, *that wee are a true Church doing as we be by law established.* Answer.

Answer to
M. Smiths
Arguments,
which also are
turned against
himselfe.

Now I will in like manner deale with M^r. Smiths arguments: by which he would proue vs to be no true Church, Page 83. He making the *Maiors*, and assuming negatiuely, and I taking his *Maiors*, such as they be, and assuming for our selues affirmatiuely.

The first Argument.

The first Ar-
gument.
Page 84.

The Proposi-
tions are all
M. Smiths.

THe true Churches of Christ were established of men, that did repent and beliene, and shew their faith by their works, that were Saints, and faithfull visibly, and of these onely. Mat. 3. 6. Iam. 2. 18. Rom. 1. 7. 1 Cor. 1. 2. Ephe. 1. 1. Mat. 28. 19.

Obserue here how this Proposition is to be vnderstood of a Church in planting, that is, of a people *no Church*, who did not professe Christ, but to be a Church of Christ, and not of a people professing Christ, to be onely reformed; and therefore herein he dealeth deceitfully, and speaketh not of the like case, playing the Sophister. I haue shewed how there is a great difference betweene the *planting* and *reformation* of a Church once planted. Again, there is degrees of *repenting*, of *faith*, and *shewing forth workes*, which hee doth not expresse, as had ben fitting. None of the Scriptures speake of any Church *to be reformed*, but of Churches either in the gathering, as Mat. 3. 6. and 28. 19. or gathered, as Iam. 2. 18. Rom. 1. 7. 1 Cor. 1. 2. Eph. 1. 1. That of *Iames* is against him; for it seemeth hee found fault with such as boasted of Faith, and had no workes; the other shew that they were called saints, but how, and wherefore, I haue already shewed: so as he alledgeth them not so fitly as he would make his credulous Scholers belieue, whom he would perswade to hold these seely reasons to be vndeniable Arguments, page 83. yet if this his proposition be good, it is for vs; whence I assume contrary to him.

But the Ecclesiasticall assemblies of England were established of such persons, repentant, belieuing, shewing their workes, &c. Ergo, true Churches.

M. Smith

M. Smith denieth the *Minor*, vpon this reason, because Obi edion:
at the time of reformation was, first, compulsion of all sorts:
secondly, a mixture of all prophane, &c.

To both which, I haue spoken at large before. And fur. Answer.
ther let this be noted, first, that he saith, *men were compelled*;
I aske by whom? as also whether those that compelled wer
not voluntarie, and the seruants of Christ, or the same, that
such as were compelled by them? By answering hereunto,
they shall finde *her blessed Maiestie, & the compelling number*,
which were the Church of God, *to be repentant, faithfull*, and
by drawing others to God, after the example of good Kings,
to shew their workes, to be visible Saints, and Saints onely.
Secondly, hee confelleth that such as were compelled were
newly, though *hardly drawne from Antichristianisme*, this
being true, from his owne mouth, that the compelled were
such as had departed from Antichrist newly though hardly,
they were therein partly voluntarie, and not wholly com-
pelled, as he would make his associates belieue.

The second Argument.

THe true Churches of the Apostolique institution, consisted The second
of a people separated from vnbelieuers, whether Iewes, or Argument.
Pagans, or other. 2 Cor. 6. 17. Reu. 18. 4. Act. 19. 9. and 2. 40. Page 84.
47. and 5. 13. 1 Tim. 6. 5. If this proposition be meant of
any other instance of time, then in the first gathering, and
the word *other*, comprehending any other than Iewes and
Pagans, & such vnbelieuers onely, I denie it to be true, and the
quoted Scriptures proue it not. Acts 19. 9. is to some
purpose, as I haue expounded the proposition, but the rest
shew not that they did separate, but were exhorted therunto:
now the exhortation to a thing argueth *what ought to be* The Separa-
done, & sheweth that such as be exhorted *either doe it not*, or tists conclude
that men are
are slow to it; but is no argument at all that such *doe it*, or are so, because
they ought to
such persons as they be exhorted to be. Rich men are exhorted be so, but very
to absurdly.

to be rich in good workes & ready to distribute. 1.Tim.6.18.
Are they therefore so? or may I in defining a rich man
set him out by this, and quote this Scripture to proue it?
yet such are his prooves, which I wish the Reader to confi-
der well of. Hee and the Separatists conclude, and would
proue men and Churches to be so and so; because the Scriptures
command, exhort, and thereby teach, that they ought to be
so. Their wits and wils cannot make this right reasoning. But
I assume the *Minor*.

They cannot
by Gods word
call vs vnbe-
leeuers.

*The Ecclesiasticall Assemblies of England consist of such a
separated people: Ergo, true Churches, &c.* That wee be se-
parate from Iewes and Pagans who can deny? and for Un-
beleeuers to be taken in the new Testament for a people pro-
fessing Christ as wee doe, I challenge all the *Brownists* in the
world to shew me that *tearme* or *name* to be giuen to such by
the holy Ghost. Men in the Church may be condemned
for a measure of vnbeleefe, but yet not called therefore *vn-
beleeuers*; if such men doe professe, as we do in our Church
the Lord Iesus, and become not absolute Apostates from
Christ, as at the first they were without Christ, they are not
to be called vnbeleeuers.

Obiection.

Mr. Smith Page 84. denyeth this *Minor*; first, because
the persons which submit to Antichrist and his Abhomi-
nations, are in the Lords account equall with Pagans, &c.

Answer.

I answer, that *first* it must be meant of such as submit
to Antichrist so as they acknowledge him the head, and they
members of his body, else not: if out of *his forge* hee can
beat out the contrarie *with the hammer of the word*, I charge
him to doe it, else is he herein deceiued, and would deceiue.
Againe, if it be so, yet it is not spoken properly, but figu-
ratiuely and in respect by way of comparison, as *Esay* 1. 10.
If such tearmes as hee doth produce them for be giuen to
make such a people no Church of God, but to be *Sodome*
indeed, and *Gomorrhah* indeed, then had not the Iewes in *E-
sayes* time beene Gods people, which is contrary to verse
2. 3. where the Prophet in the person of God, calleth them
his children and People.

Secondly,

Secondly, hee saith the Apostle exhorts the Churches to Obiection. separate from *inordinate* liuers, from persons *excommunicated*, &c. as 2. *Tim.* 3. 5. *Tit.* 1. 16. 2. *Thes.* 3. 6. 1. *Cor.* 5. 11.

I answer first, that here he concludes, as before, *it ought to* Answer. *be so*: Ergo, *it is so*; which is very absurd reasoning, and very false. Secondly, this is to be vnderstood of a priuate separation, but not of a Schismaticall diuiding of mens selues from the body of the whole Assembly, as hee intendeth hereby, and is the matter in question.

The third Argument.

THe true Churches of the Apostolique institution were by Baptisme gathered into the Couenant or new Testament of Christ. *Mat.* 21. 19. 20. *Acts.* 19. 4. 5. and 10. 48. *Mat.* 18. 20. The third Argument. Page 84.

Here note, that hee saith not, *baptised into the name of the Father, Sonne and Holy Ghost*, after the words of Christs institution: *Mat.* 28. 19. for he vsed not these words in his new baptising, so some haue testified: thus dare hee alter lawes and ordinances, an intollerable audaciousnesse against God, the practise of Gods Church, and the words of the Institution. The place *Mat.* 18. 20. is idle here, and nothing to the purpose, but to fill vp spare roome. Alex. Hom. Jam 171.

The Ecclesiasticall Assemblies of England were by Baptisme gathered into the Couenant or new Testament of Christ: First, they were and are all therein Baptised: and secondly, their Baptisme is receiued as the scale of the Couenant, or new Testament: thirdly, at Baptisme there is a repetition of the Couenant, exhortations to imbrace it, and profession made of Faith therein before any be baptised: see for the truth here- of the practise of our Church in the Booke of Common Prayer. Ergo, *the Ecclesiasticall Assemblies are true Churches, &c.*

Mr. Smith denyeth this *Minor*, and saith, and onely saith, (for he proueth not that which he saith, to ouerthrow

the same) that the *Apostles*, did baptise indefinitely into the whole new Testament of Christ: but our Assemblies (he saith) doe not professe the true Faith of Christ: and are therefore not baptised into the new Testament of Christ indefinitely, &c. This hee doth but affirme of his bare word, which I deny, and our profession & practise cryeth shame vpon his impudent belying of vs herein. In the order of our administration, I demand of him, either in the *exhortations*, or in the *prayers*, or in the words of the *Institution*, or in the *answers* made; what one restraint is made of the Couenant, whereby it may appeare that we baptise any respectiue? this ought he to haue shewed, & if he had bene able he so would haue done; till he doe it, he is to be here-in held as notorious a Sclanderer, and deprauer of Gods Church, as any enemy of our Christian profession who soeuer.

The fourth Argument.

The fourth
Argument.
Page 85.

THe true Churches of the *Apostolique Institution*, had Christs power Ministeriall in the bodie of the church. This proposition, he saith, he hath confirmed before; and I say, I haue answered the same before, and haue by many reasons manifested the falshood thereof, that Christ Iesus, nor his Apostles, euer established any popular gouernement in the church. His assumption therefore I grant as for vs, and so this his fourth Argument must be forged a new, to make his conclusion follow, as a truth. To let this fourth Argument goe therefore; I thus frame for vs a fourth reason in the roome thereof.

All the churches after the Apostolical Institution, had the Ministeriall power of Christ in certaine principall members. The Church of England hath so. Ergo, the Church of England is after the Apostolicall institution. Hee grants the *Minor*, Page 86. the *Maior* is manifested before, in answer to this proposition of the fourth Argument in his defence

defence of popular Government; against which, this Argument may be made. *The true churches of the Apostolique Institution, had not Christs power ministeriall in the body of the Church.* For it was first in the Apostles, they did commit it to the Euangelists in their absence, and where no Euangelist was left, they committed it to the Elders, who were elected out of the people, and ordained by the Apostles, to rule and ouersee the flockes. That *the Apostles had authoritie ouer churches*, it is euident enough; first, by their planting of them, *1 Cor. 3. 6.* secondly, by being *Fathers*, begetting them, *1 Cor. 4. 15. 9. & 2.* thirdly, by propounding causes, ordering, and perfecting of them, *1 Cor. 11. 2. 34. Act. 1. 15. and 6. 2. 6. and 15. 13. 22.* fourthly, by the Apostle determining a cause, and inflicting punishment himselfe vpon transgressours. *1 Tim. 1. 20. 1 Cor. 5. 3.* fifthly, by the Apostles appointing some ouer Churches, *1 Tim. 1. 3. Tit. 1. 5.* *The Euangelists had authoritie ouer churches*; for they receiued that authoritie not from the Churches, but from the Apostles, *1 Tim. 1. 3. Tit. 1. 5.* as the Apostles did receiue theirs from Christ, and not from man, *Gal. 1. 1.* And they had power committed to them by plaine precepts to their owne persons, without mentioning any Coadiutours, *1 Tim. 1. 18. and 3. 15. and 5. 21. 22. and 6. 14. Tit. 1. 5.* *The Elders had authoritie ouer the churches*, for they receiued their ordination and placing in the Churches, from the Apostles, and Euangelists, with the Churches consent. *Act. 14. 23. Tit. 1. 5.* The Apostles doe call them, and giue them a charge to see to the Church, and to gouerne the same, *Act. 20. 17. 28.* and this was done without mentioning any power to be in the people, the multitude: and this is the vniuersall opinion of all Churches, and the practise of both Greeke and Latin Churches, vireformed, and Reformed.

But the Anabaptisticall Assembly of Mr. Smith, hath Christs ministeriall power (if it be that power) in the bodie of the church. Ergo, the Anabaptisticall Assembly of Mr. Smith, is not of the Apostolicall constitution.

Who had authoritie ouer Churches in the Primatiue time: see Doctor Field 5. booke chap. 22. and 25.

The first Argument.

The first Ar-
gument.
Page 87.

THe true Church of the primitive Institution Apostolical, had Christ Iesus for their Mediatour; that is, their King, Priest and Prophet, 1 Tim. 2. 5. Heb. 9. 15. Gal. 3. 15. 16. Ioh. 17. 9.

The Ecclesiasticall Assemblies of England haue Iesus Christ, for their Mediatour, that is, their King, Priest and Prophet. Ergo, true Churches, &c.

Mr. Smith denyeth the Minor, vpon the same Reasons that Mr. Ainsworth before hath done, from whom it seemeth he had them; but I haue in my answer to Mr. Ainsworth, both defended this Minor in the particulars, and made a Reply to what he saith to the contrary; which may suffice, as an Answer to Mr. Smith also.

The sixth Argument.

The sixth
Argument.
Page 87.

THe true Church of the Apostolique Institution hath Christ for the Head, and is a true body vnto the true head Christ, truly united by the spirit of Christ. Ephes. 1. 22. 23. 1 Cor. 12. 27. Gal. 3. 16. Eph. 5. 23. Vnderstand Reader, that we dispute of the visible church, & not of the inuisible: speaking of the visible Church. First, the scriptures are not well alledged, being vnderstood of the inuisible Church properly. Secondly, the proposition it self is false, being vnderstood of euery particular Church, & euery particular member of the same: for first, these words, *truly united by the spirit of Christ*, are to be vnderstood *onely of the Elect*: secondly, they doe seclude out of the Church *secret hypocrites*; for they are not *truly united* to Christ: thirdly, it maketh the Churches Apostolicall not to haue Christ their head, &c. *euē Corinth*, and the Churches in *Asia*, of whom *Iohn* speaks, which had in them such as had the spirit of *Sathan*, whereof

Reuel. 2. and 3.

whereof the Apostle saith, 2 *Tim.* 1. 15. that all they which were in *Asia* were turned from him; which doth not befall such as be *truely united* vnto Christ: fourthly, particular Churches are not the bodie of Christ, but *members* of his bodie, and that not by the spirit, as the company of the Elect be, but by *an outward profession of their Faith, and representatiuely*; because who so ioyneth to one particular true Church, as to the Church of Christ, doth so adioyne himselfe to all. For otherwise, if euery particular Church were the *true* body of Christ, then had Christ many bodies; one *head* should be to many bodies: then also euery particular Church should abide with Christ, and neuer fall away; in it there should be no Hipocrites, no Reprobates, because in Christs *true* body, there be none such: and therefore in this proposition he is in doubtfull tearmes deceitfull, and in the matter vnderstood after the question erroneous, if not Hereticall. But expounding it thus, to wit, that a particular Church, first, *hath Christ for the head*, as men doe receiue common graces from him, and as the whole is taken *Synecdochically* for some, who in the rule of Charitie are by their fruits to be iudged elect; *secondly, that it is his body*, first, in profession of faith, secondly representatiuely, as setting forth to others the whole Church, by holding with it the same God, Word, Faith, Profession, Doctrine and Sacraments, whereby thus I say, expounding it, I do assume that:

The Ecclesiasticall assemblies of England haue Christ for the head, and are his true bodie, united by the spirit of Christ. And therefore true according to the Apostolicall constitution.

I haue before proued that the Church of England hath Christ for the head: and if hee be the head, it is his bodie, which hath receiued many gifts of the spirit, and in it are many visibly, who doe truely seeke God, and doe voluntarily serue him, which hee, page 87. cannot denie, though else where is plainly of another minde respectiuely. And thus much for the insufficiencie of his Arguments against vs, and the same made good for our selues, and that very iustly against him.

1 Cor. 12. 27.

A particular Church is but a member of the whole.

How a particular church may be iudged the body of Christ.

9 Reason that
the Church of
England is a
true Church.

9. That our Church is a true Church. *The Church which hath true matter, forme and properties of a true Church, that is a true Church. This will not be denyed.*

But the Church of England hath true matter, forme and properties of a true church. Therefore is it a true Church.

1. Reason.

The minor I haue alreadye proued in my former booke. First, *because wee haue a true and no false head.* Now a true head cannot be conioyned to false members of Christ, but to true members, which are the matter of the Church.

Page 181.
Obiection.

M. *Ansforth* to this faith, that *Ieroboam* might so haue pleaded for himselfe and his people.

Answer.

This hee proueth not, and how vniustly hee compareth our principall Gouvernour to *Ieroboam* with his Calues, and we doe that abhor such detestable Idolatrie, to that people, I leaue vnto any vnderstanding Reader to iudge; and doe referre the Reader to a further answer to this afterward, made to M. *Smith*, obiection the same.

Obiection.

M. *Smith* hee saith, *that we haue a false head*: which hee would proue by saying fantastically, from a fantastical spirit, *that we doe worship God in a fantastical Christ. &c.*

Answer.

But how we do hold of Christ and his offices, against the *Jewes* who hate him, against *Turkes* who doe debase him vnder cursed *Mahomet*, and against *Papists*, who doe deprive him of his glory herein many wayes, and lastly, how we against all other Heretiques doe maintaine the holy Truth of this second person our Sauour, the English Confession agreeing herein with all other Churches doth manifest the same, and not hitherto hath it ben taxed of any learned men, or found fault with by any Church of Christ in this point, that so now these fantastical spirits should iudge vs to be worshippers of any fantastical Christ.

The harmonie
of Confession.

2. Reason.

Secondly, *we be either true matter, false matter, or no matter*: but first wee are not *no matter*; for such are they which make no profession of Christ at all: as *Jewes*, *Turkes*, and other Pagans, Assemblies of Rebels against Christ, and no Churches of God at all. Secondly, wee are not *false matter*; for if any may be so termed, this matter be the *Papists*, who

who sit in the Temple of God and doe endeavour to vndermine it; they be the *Anti-christians*, for Christ in meere Profession, but *against* Christ in very fundamentall Doctrines, as the controuersies betweene vs and them do declare. Now from them are wee departed so farre, as the *Reformed Churches* doe holde vs a true Church, and the *Romish Synagogue* condemneth vs for Heretiques. Therefore, being neyther no matter, nor false matter, wee be true matter.

Thirdly, *true matter are all such as are baptised, and openly professe, that Iesus the Sonne of Mary, is the Sonne of God, made Christ the Lord, by whom onely and alone is saluation: that this is true matter, I doe thus manifest it.* Reason

First, because it was the principall doctrine which the *Proofes of this* Apostles taught to gather a people to God. *Acts. 2. 36.* Reason. and 9. 20. and 10. 42. and 19. 4. 5. and 18. 28. *Luke. 24. 47.* 1. *Cor. 15. 3.* and 3. 11. Secondly, because such as did make this profession were iudged by the Apostles, and Apostolicall men, worthy to be admitted into the Church, as fit matter of it. *Acts. 8. 37.* and 16. 31. 33. Thirdly, because it is the summe of the whole Gospell, and Couenant in the new Testament, in respect whereof, there is no other point of Religion necessary, but as it tendeth eyther to *bring men vnto*, or to *confirm* them in this maine truth. Hence it is, that S. *Iohn* concludeth his Gospell with this scope. *Ioh. 20. 31.* this is that *Corner stone* laid, to which all must be coupled, and on whom all other doctrines must be built. *Eph. 2. 20.* And therefore sithen such as doe professe this truth doe *summarily* and *in generall* professe all the Euangelicall doctrines in Gods Booke, such must needs be fit matter of the Church.

Mr. *Answorth* doth graunt these, as truths of God: for hee doth passe them ouer without gainsaying any thing. But Mr. *Smith*, who will deny any thing, denyeth this be- Obiection. fore set downe, to be *the summe of the Gospell*: and why forsooth? because (saith hee) the summe of the Gospell is this; *that Iesus Christ the Sonne of God, and the Sonne of Mary, is the*

the onely King, Priest and Prophet to his church, governing, sacrificing, making intercession and Prophecyng after that holy manner, and according to those rules which he hath prescribed in his Testament.

Answer.

I said, Reader, that it was the *Summe* of the Gospell, that is, a short Compendium of all that which is comprehended in the Gospell, and in few words so contained, as all in the Gospell may be brought vnto the same. Now what saith he, which is not briefly comprehended vnder the name of *Christ*, by which is signified his offices, of a King, Priest and Prophet? so as hee saith no more in *summe* then I haue said, and therefore herein hee sheweth both a spirit of contradiction, which is his nature, and therein obstinately growne by the worke of Sathan, and also great folly in adding these words; *after that holy manner, and according to those rules, which he hath prescribed in his Testament*, except hee vnderstand them, as prescribed to vs, that wee might beleue. For if hee meane the gouernment of Christ, his sacrificing, intercession, and prophecyng in his owne person, and his holy spirit, then this prescribed order after the rules in the new Testament, is not a binding of Christ to literall rules as men be, but onely an informing of our iudgement, how by faith wee may apprehend Christs holy performance of these things. But if he vnderstand within these offices of Christ, the outward gouernment, sacrifices, intercessions, and Prophecyngs of the visible Church, as by all likelihood hee doth, for hee doth adde these words, to bring in to the summe of the Gospell the visible Church practises, then belike Christ must not be beleued to gouern, sacrifice, pray and prophetic by his spirit, except the same be performed in the visible Church: thus hee bindeth the performance of Christs offices to the externall actions of men. Againe none then doe beleue and hold the summe of the Gospell, except hee know and hold how the Churches of Christ visibly is gouerned, how sacrifices, prayers, and prophcies are to be performed: oh the wickednesse of man! what will not an Hereticall spirit peruersely bent, teach,

teach, to haue his owne will ! But I assume:

The members of the church of England are baptised, and do openly professe this summe of the Gospell: Therefore they be true matter of the church of Christ. The Minor is true: first, by the doctrine of the Church: secondly, it is publicly preached: thirdly, it is by Lawes maintained: fourthly, by none, as he stands by Law a member of the Church, opposed: fifthly, by the blood of Martyrs confirmed: sixtly, in Scholes defended: seauenthy, in it Children are catechised, and so is vniuersally professed.

The summe of the Gospell professed of all.

M^r. *Ainsworth answers*, first, that it is not rightly and truly professed, though it be professed.

Obiection.
Page 182.

I answer, that it is rightly and truly professed according to the doctrine and the faith of our Church, which all doe professe according to their measure of knowledge.

Answer.

Secondly, hee saith, though all be true which I say, yet it prometh not all the Church to be true matter of Christs church, except they all make the like profession.

Obiection.

Reader note, that he doth acknowledge that the doctrine of the Church is such, that Ministers preach it, that lawes maintaine it, and so forth, and yet wee neuer the better, except all doe alike professe the same: and this hee would proue because many are wicked and ignorant: so then, because all doe not alike practise, and because all haue not the like measure of knowledge, therefore hee concludes, that all doe not alike professe, and therefore the Churches doctrine, the preaching of the word, the wholesome Lawes of Magistrates, and the sound knowledge in this, in many thousand particular persons, must all be as nothing, because others are not as they be: how his Brownisticall Diuinitie can proue these things I see not; till hee doe it, his deriding of my thus reasoning from these seauen things before mentioned, may be turned vpon himselfe as his owne folly doth deserue.

Answer.

Page 183.

In the meane space, I doe auouch: First, that all that be by Law, members of the Church of England, do make a like profession in these respects; first, because they doe stand members and so by law are in the same profession, which

In what respects we all doe make a like profession.

the law doth maintaine : secondly, in as much as this point is not contradicted of any : thirdly, in that the most ignorant, or prophane being in particular informed, and demanded how they belecue in this point, they will, and by experience it is found, they doe acknowledge this whole truth; the summe of the Gospel mentioned: fourthly, In that their voyces be in all the lawes, as Ministers and people doe consent to chose some for them, one in one place, and an other in an other, for the Constitutions and Acts decreed vpon, not against the word of God: fifthly, by the hearing of this truth published and preached: and sixthly, by all offering their children vnto Baptisme, and all receiving the Lords Supper, the scales of this truth and summe of the Gospel: and thus doe all make a like profession.

Secondly, I say, that the generall profession of this truth, after this manner, in these sixe things, maketh such as be in many things ignorant, to be true matter in that Church; so it be, that there be withall other who in iudgement and conscience intertaine the maine truths of God from the beginning: for wee must know, first, that the Church taketh her name of the *first beginners*, Act. 2. 47. in which place, by *church* is meant such as our Sauour left behind him, and are numbred, chap. 1. 15 secondly, that that Church neuer looeth the name of a church, so long as such doe continue, or the like doe arise in their steed by a continuall succession, though in time wicked ones doe arise vp among them. Thus *Corinth*, and the Churches in *Asia*, held the name of the Church, because there were such as did maintaine the truth first published and receiued. Now the late Queene with many other, did voluntarily begin reformation, they of knowledge professed this truth, and many of them suffered for it, against Poperie; let this man tell me whether they were to be accounted Gods people? If he say yea, considered by themselves, then say I, the same truth in the same degree hitherto maintained, maketh such still to the true people of God; and for the mixture of others arising in the Church, let him, if hee and all
his

How a people
are a true
Church,
though wicked
men doe arise
vp among them
after the first
constitution,
1. Cor. I.
Rev. 2.

his can, proue that the Church so ceaseth to be a Church, and the good nothing to be esteemed, because of the bad among them: thirdly, I say, that the better part giueth the name of the whole, though the same be fewer in number by many; thus *Sardis* is called a Church, for the few names *Reue. 3. 4.* there: fourthly, I say, if by a like Profession he meane (for the word is ambiguous) either; first, a like in particular knowledge of all maine points distinctly, then hee thrusts out the two Disciples going to **Emaus*, and *Thomas*, for their not beleeuing a speciall maine truth, for a time to be no true matter. So many in **Esai* his time, who speaketh generally as of all, for the generall ignorance of most among them: by this his reason, the common people had not been of the Church of God, they were so ignorant of the Law; yea, *Nichodemus* had not beene a true member of the Iewish Church: but all this is most false, therefore though some be not like other in particular knowledge, yet may they be true matter: or secondly, a like in qualitie, that is, one to professe, as truly and as sincerely as another, then hypocrites before men, are hereby thrust out of the Church, as no true visible matter; the contrary is manifest in *Iudas*, admitted by Christ; in *Symon Magus*, admitted by *Peter*; and by *Demas*, commended by Saint *Paul*: or els thirdly, a like in degree of grace, then he condemneth all for false matter, who are not alike bolde with *Peter*; a like learned & painefull with *Paul*; a like Prophetically inspired with Saint *Iohn*; a like deuoute with *Annah*; a like holy in conuersation with *Zacharie* and *Elizabeth*: then had those whom Saint *Paul* reprooueth, 2 Cor. 12. 20. 21. beene false matter of the Church at Corinth, and such as *Esai* and other reprocue, false matter of the church of the Iewes; all which is vntrue: no place once affording the very least conceit hereof. Let him therefore the next time shew what he meaneth by the like Profession differing from these three, and shew how any with vs so differ, and that all for the same are no true matter of Christs Church: fifthly, and lastly, I say, that the generall profession of this truth, maketh such a one true matter,

True matter
twofold.

Acts 8.

matter, though he be ignorant, and withall disorderly. For we must know that *true matter* is two-fold; *good matter*, and *bad matter*; as Timber and stone is true matter for building, yet not all Timber and stone good matter; so a woman lawfully married is a true wife, but every true wife is not a good wife: so every subiect, though a true subiect, yet may not be a good subiect: these with other are at large set downe in my former Booke, page 115. And thus is it with the matter of the Church, every one which professeth and holdeth this *maine Truth and Summe of the Gospell*, is to be admitted as *true matter* into the Church, as the Eunuch was, and if hee may be admitted, then being already in the Church holding that profession, hee is to be iudged true matter of the Church, though of ill conuersation, but thereby *not true and good*, but *true and bad matter*. Hence it is that in *1 Cor. 5. 11. 2 Thes. 3. 15.* warning is giuen to take heed of some for their bad conuersation, yet are they then called *brethren*: if any that is called a *brother*, *1 Cor. 5. 11.* admonish him as a *brother*, *2 Thes. 3. 15.* by giuing them tearmes of *brethren*, he teacheth that they be not to be held *no Christians*, or *false Christians*, but by their conuersation *bad Christians*, and so as ill liuers not to be approved, but not as enemies to be reiected, *2 Thes. 3. 15.* And the Apostle writing to a mixt companie at Corinth, calleth them all Saints *by calling*, that is, in that they were added by a visible profession to the Church (for many are onely called, but few are chosen, *Mat. 22. 14.*) and neuer maketh exception of the euill liuers, as false matter among them, though after hee reprove them, as vnworthy matter for their ill conuersation.

To this distinction of matter Mr. *Ainsworth* saith nothing, but carpeth at the setting downe of false matter; his words are not worth the rehearsing, Page 182. M. *Smith*, he yeelds this distinction, and denyeth nothing of all I haue said, but onely that I set not downe the summe of the Gospell, to which I haue made answer. And thus haue I shewed, that we be true matter of Christs Church.

Fourthly,

Fourthly, I proue that wee be a true Church, because *we haue the forme of a true Church.* That the true forme make a Church to be a true Church, will not be denied. Now that we haue the forme of Christs true Church, thus I proue.

4 Reason.
We haue the true forme of the true Church.

First, by one of Master *Smiths* owne Arguments, be it weake or strong, Page 115. *They that are the true matter of the Church of the new Testament, haue the true forme.* This is his owne. *But we are such true matter,* as I haue proued. Ergo, *we haue the true forme,* being vnited together; for so is the proposition to be vnderstood.

Secondly, I proue it thus, *If God hath visibly couenanted with vs to take vs in Christ for his people, and wee so againe to take him by Christ for our God, then haue we the forme of a true Church.* For this couenancing mutually doth giue a being vnto a people to be Gods people, *Deu. 29. 12. 13.* This is the Lords setting vp of a people to be his people, and the peoples setting vp of the Lord to be their God: as *Moses* speaks. *Deu. 26. 17. 18.*

Now in the Lords doing of this; first, hee giueth them his word, which is 1. *his ordinance to make men his people,* *Mat. 28. 19. Mar. 16. 16. 2. His power to subdne them,* *Rom. 16. 2 Cor. 10. 4. 5. Heb. 4. 12. 3. It is his meanes of reconciling a people.* *2 Cor. 5. 20. 4. It is that by which hee extols a people aboue other.* *Psal. 147. 19 Rom. 3. 1. 2.* and thereby as it were they be set a part and sanctified vnto God to be his people. Secondly, this word ordinarily he sends by men who are hereto ordained, *Mat. 10. and 28. 19. Ephe. 4. 11. 12.* and these be called his Ambassadors *2 Cor. 5. 20.* who doe bring men vnto God by that word; so wee see did the Apostles, *Acts. 2. 3. &c.* Thirdly, with this word hee addeth seales to confirme his Couenant: thus did hee in taking to him *Abraham, Gen. 17. 1. 10.* he gaue him his word, and the seale to confirme it. So had *Noah* before him, *Gen. 9. 1. 8. 12.* So *Adam* and *Eue* before all, a word and seales, *Gen. 2. 16, 17.* So to the Israelites comming out of Egypt, he gaue them his word by *Moses*, and seales to confirme the same, which is well knowne. And as in the old Testament,

How God maketh a people his people.

so in the new, a *Word*, and Sacraments. *Mat.* 3. 3. 6. *Mat.* 28. 19. *Acts.* 2. 14. 38. and 3. 35. 38. and 10. 48. And thus are a people set vp of the Lord to be his people: and in these three things onely doe stand Gods visible act in choosing for his part a people to be his: respecting no goodnesse in them, but choosing them of his loue and mercy. *Deu.* 7. 7. 8. and 9. 5. *Iohn.* 15. 16.

How the Lord reformeth his people.

Here note, that God doth *thus* make a people his who were not his before *visibly*; but to *reconer* his people fallen from him, and to hold them still with him, hee then reformeth them, and bringeth them backe chiefly by the power of Authoritie; so did hee bring the Israelites backe againe to Gods worship by valiant Captaines, after the people had fallen by Idolatry: for they fell from Gods true worship: *Indg.* 2. 11. 12. then the Lord punished them: verse. 14. then when they cryed, chap. 3. 9 the Lord raised vp *Iudges* and deliuered them, *Indg.* 2. 16. and while such *Iudges* did liue, they did continue in the true worship. verse 19 So did *Iehosaphat* bring the people to the Lord againe: 2. *Chron.* 19. so did *Hezechas* and *Iosias*. And thus doth God make and continue a people his people. But I assume this first part of the Consequence:

God hath made vs his people so as hee hath made others.

God hath visibly couenanted with vs to make vs his people. First, hee hath giuen vs his word, which was in the first conuersion of this people to Christ, his powerfull hand. Secondly, hee sent it by his seruants whosoever they were, that brought this Nation first to the Christian Faith. Thirdly, hee gaue withall the holy Sacraments, so as then hereby the Lord for his part made vs his people, by the selfe same meanes that he euer made any other to be his.

Obiection.

Obiect. But wee fell after.

Answer.

An. True, so did the Israelites as is declared: but God hath brought vs againe by such blessed meanes as is before shewed at large, after the like manner, as he brought his people from Idolatry and bodily misery withall. And therefore, if thus God couenanted with others, hee hath also so couenanted with vs.

Now

Now see also how a people doe couenant with the Lord, How a people
visibly to take him to be their God, as Iudah did. 2. King. doe make God
their God.
11. 17. First, it stands in an outward hearing such as preach
Christ, and an outward profession of faith to that word preached, and especially to the summe of the Gospell, in what
degree of knowledge focuer: for as inwardly the word written in the heart by the spirit, and beleued by a true sanctifying
faith is a true couenancing of God and the Elect, and is the
forme of the muilible Church: euen so outwardly Go is minister preaching to the eare and we hearing it, and professing
faith vnto it, it is a visible couenancing with God. Thus is the
receiuing of the word mentioned, Acts. 2. 41. 1 Cor. 15. 1.
and the Eunuches bearing of Philip, and his profession of
Faith to that hee heard, held his couenancing with God, so
that hee had the seale set thereunto for confirmation. Secondly, it stands in receiuing of the Sacraments; first, of Baptisme, by which visibly, the forgiveness of our sinnes is sealed
vnto vs. Acts. 2. 38. by which visibly wee are buried with
Christ: Col. 2. 12. haue put on Christ: Gal. 3. 27. are saved by
it: 1. Pet. 3. 21. secondly, of the Lords Supper, whereby wee
are together one body. 1 Cor. 10. 16. And thus doe people
according to the Scripture visibly set vp God to be their
God and haue couenanted so with him.

There is required besides these, actuall obedience, which Obiection:
if they performe not, they haue not couenanted with God.

First, I answere, that actuall obedience followes the Couen- Answer.
enant, as a fruit thereof: for God covenants with vs to make Obedience a
vs good, and wee couenant with him to become good, not that fruit of the co-
eyther before, or in the Couenant wee be actually good. uenant.
Dent. 26. 17. 18.
Our visible Couenant is in words, our performance of particulars in act followes afterward: yet thus farre an actuall
obedience is euen at the Couenant making; to wit, an outward attention to that word, which wee professe to beleue,
and a receiuing of Baptisme, if then it be offered: I speake
of Christians newly conuerted to the profession of Christi-
an faith. Secondly, I deny that want of future obedience in
personall transgressions doth argue that no Couenant hath
beene

Personal offences doe not argue no Couenant.

In what doth
the foundation
of the Coue-
nant stand.

beene made, or then to be disanulled: if so be, *first*, that the fundamentall points of the Couenant be held by vs, that is, that wee doe professe him our God and no other; holde his Word to be our rule and none other; his Sacraments to be the seales and none other: for in these three is the foundation of the Couenant, *the persons one and the same, the writings one and the same, the Seales one and the same*: this bindeth each partie to other, to performe the particulars of the Couenant thus made, and the partie offending in some things for matter of fact, not disanulling any of these three, is onely lyable to reproofe, and punishment, but yet the Couenant doth stand firme. A man and a woman doe couenant together lawfully in marriage, the word of mutuall promise passeth solemnely betweene them to performe mutuall duties, and the man giueth a token to confirme the profession of his loue and truth therein, which she receiue: now shee after is a very disobedient wife, and breaketh the particulars of the Couenant; but herein is shee iust, shee holds none other her husband; shee stands vnto the generall Couenant, and shee keepeth the token thereof: Though shee be disobedient otherwise in many things, yet is there a Couenant made and remaineth, so as yet there is true man and wife. And thus is it with his Church, as the example of the Israelites doth shew; of whom it is said, that they were a *stiffe-necked people*, *Deut. 9. 6.* who often prouoked God to anger. *Psal. 95.* and *alwayes* resisted the holy Ghost: *Acts 7. 51.* yet had they couenanted with God, as *Deut. 26. 17.* *Moses* telleth them. *Secondly*, if the Lord on his part breake not, the couenant holdes: for though the Lord complaine that Israel had broken Couenant, yet were they for all that his people, vntill he cast them off and chose another to serue him. It cannot be proued therefore that a people haue not couenanted with God because of their personall euils in the Church; nor that therefore they be none of the Lords people, except it can be also proued, that God hath cast them off, and chosen others. Now also I assume the latter part of the Consequence, which is this:

Wee haue visibly couenanted with God to haue him for our God. Wee doe heare the word preached, we doe professe faith to that word, we entertaine it, as Gods word; and wee doe receiue the Sacraments; our words, writings, and practise shew this to be true. And therefore if these haue made other people to be in couenant with God, then the same doe so make vs in couenant with God. And therefore also haue we the forme of a true Church.

We haue taken God to be our God.

M^r. *Answorks* answer is one, and the same thread- Page 184.
bare Objections often repeated, and answered by me; that we were compelled, that many are profane, &c. But I haue answered before to such friuolous Objections, as not of force to proue that *either we neuer did couenant, or that if we haue, it is thereby dissolued*: I leaue him these two to proue, and to answer what I say to the contrary.

M^r. *Smiths* answer is, that *the Papists haue the word Obiection. and the Sacraments*, and saith, *wee are inferiour to many of* Page 89.
them in profession and practise.

The man here speakes he cares not what, hee begins so to commend them, that it is likely, when hee hath runne out of breath Anabaptisme, and perhaps Familisme, when he comes to it, as hee hath out-runne all with vs, and Brownisme also, then he will become in loue with Antichristianisme, and sit downe a blinde Papist. And it is iust with God, if it so should fall out; but the Lord preuent it, the Lord shew him mercie, and reclaime him at the length if it be his blessed will. Touching the Papists, haue they the word so as wee haue, and the fundamentall points of the couenant? I demand how they haue it? make they not a couenant with Angels, Saints, and so hold not the person in the couenant? Make they not another word, euen mens traditions, the declaration of the couenant, and so change the euidence? make they not moe Sacraments, and so adde counterfeite seales? turne they not the Lords supper into a Popish sacrifice, and a cursed Idol called the Masse, and so doe teare off the Lords seale, and make it nothing worth? How can this bewitched man make them to stand

Answer.

in our state; yea, and in *Profession* (a thing neuer heard to be vttered of any but Antichristians themselues) to be better then we?

5. Reason.
Properties of
a true Church.

Page 90.
Page 115.

Fiftly and lastly, I proue our Church a true Church, because *we haue the true properties of a true Church*. The first is, if it were a propertie, for here I take Mr. *Smiths* deuised propertie for one (because hee esteemeth so of it, as all the rest are with him nothing without it,) which is, *the interest and title to all the holy things of God*. If this be a propertie, yet we haue it, for (saith he) els where, *the true propertie ariseth from the union of the matter and forme*: Now wee haue true matter and forme, as is proued; and therefore also this Mr. *Smiths* propertie of a true Church, which he maketh the master propertie, to which all other are vnderlings. This he maketh a chiefe and first propertie, that so he hereupon may with two or three out-runners make a separation from among Gods people Schismatically, to take authoritie to themselues to doe any thing in the Church, which hee calleth in page 114. 115. *assuming the new Testament, assuming the Ministerie, assuming all the meanes of their edification to Salvation*: this maketh two or three Straglers, to hold themselues a Church forsooth, to take vpon them to expound the Scriptures, to make a Minister, to censure and Excommunicate, and to doe what their barraine braines, shall by the supposed motion of the spirit fantastically lead them vnto. The misse I pittie, but the leaders are worthy of that they deserue.

M. *Smiths* Assumptions hath brought his follovers into Consumptions.

Preface of his booke against Mr. *Smith*.

He hath taught them to *assume* so fast as he hath made many very *Asses*, in consuming their estates in following him so variable a Changeling, who as Mr. *Answoorth* saith, *in three sundry bookes, hath shewed himselfe to be of three severall religions*.

If this which hee calleth a propertie, were a propertie, yet wee haue it, if true matter and forme may produce it. But because hee notoriously beguileth herewith the people, let them know, and hee also for his learning, who thus

thus speaketh to other, as setting all to Schoole, that this which hee calleth a *propertie*, is *not a propertie*, but a *priviledge*; the difference whereof is, that an essentiall propertie ariseth from within, but a priviledge from without: the one, to wit, the propertie essentiall, maketh to the being of the Church, the other to the well being, but not simply to make it to be: of the one there can be no want, of the other there may be visibly. To make this plaine, take the similitude of a man and wife, vsed (as I haue shewed before) by the Holy Ghost often in the Scripture: the properties of a wife is, first, *to hold only such a one for her husband, whom she hath chosen*: secondly, *to keepe to the words of the covenant, by which shee was and is tyed to that husband*. These two are essentiall properties, by which shee is a wife, and and without which shee is *no wife*: there be other properties also, as *obedience*, and *care for her husbands well fare*, with other moe; but if shee faile in these, yet is shee a wife, so long as in the other she remaineth constant. Now the priviledge of the wife, is to haue interest, and title in her husband, to assume (to speake as M^r. Smith doth speake in his diuinicall Dialect) his body for her vse, and to haue also interest & title into all that which he hath, All which though shee hath right vnto as a wife, and thereby hath a better being for a wife, more ioyfully and comfortably to liue; yet these things not being the wiues properties, but such things as be of the benefit of the Couenant and should come from the husband, by him to be performed, and for the bettering of her estate, to be granted vnto her; though she be depriued of all these in respect of *vse* (for shee cannot be depriued of the *right* vnto the same, in respect of his promise) yet is shee a wife: euen so is the Church, whose properties are:

Difference betwene a Priviledge and a Propertie, they be not one: It is a propertie of the wicked to doe wickedly, but it is no priviledge.

The first propertie is, to hold out to professe the *person covenanted with*; that is, *the true God of Israel*, euen Christ Iesus, who hath taken her vnto himselfe, to be her King, her Priest, and her Prophet; this propertie our Church hath, as is proued by particulars before: & this is an absolute

The first essentiall propertie of a true Church.

essentiall propertie, without which shee is no Church, the change of the person disanuls on her part the Couenant vtterly: which is when others are serued and worshipped with the honour due vnto him. *Deut.* 29. 25. 26. this is called *a forsaking of the Lord*, *Iudg.* 2. 13. *Ier.* 16. 11. and 2. 11. 13. *2 Chron.* 24. verse 20. with 18. *1 Kings* 18. 18. and 14. 9. and 9. 9. *Deut.* 32. 15. 17. and 31. 16. 20. And also whoredome, the breach of spirituall wedlocke. *Osea.* 4. 12. 13. 17. *Iudg.* 8. 32. Hence it may appeare whether the Papists Church haue not forsaken God, and whether they doe lie in spirituall whoredome or no: by worshipping Angels *they holde not Christ the Head.* *Col.* 2. 19. by worshipping the true God in Images, or vnder visible formes of God, that is, by any representation to the eye, for God cannot be represented, it is to *cast off God*, and to make *other Gods.* *1 Kings.* 14. 9. whose whoredome *Osea* doth set out, as if he had beene sent vnto them, chap. 4. 12. 13. 14. 17. And theretore these men cannot say that the Papists doe professe the person of Christ to be their King, Priest, and Prophet, *as wee doe*, who haue made an exchange as we see, and doe make *men* Priests and sacrificers to God for them, and *dead men*, called their Saints, *Intercessours*; in all which as in other particulars moe they renounce Christ: all which our Church doth condemne, and is altogether free from in doctrine and practise.

**The second
Propertie**

The second Propertie is, to hold the words of the couenant, that is, to *professe* that the *written* word of God by his Prophets and Apostles, is onely the words of her Lords couenant, as the bond of his promises, and her faith, and also the onely and sole rule of her obedience. In which Scriptures *she onely shall finde Christ*, *Ioh.* 5. 39. *aboue which shee may not presume*, *1 Cor.* 4. 6. *neither adding too, nor taking from the same*, as the first Prophet and writer, and the last Apostle and last writer, and one betweene, as it were in the midst, doe giue all warning of. *Moses*, *Deut.* 4. 2. & 12. 32. *Salomon*, *Pro.* 30. 6. and *Iohn*, *Ren.* 22. 18. Now this is also a propertie essentiall to hold the true words of the couenant, which

which bindeth each partie on either side, that haue made a couenant. God is no way a God in Christ vnto a people to make them his Church visibly, neither doth couenant with them so to be, but as hee doth giue them his word, to beget them, and to witnesse to them the same. And therefore the word of God is called Gods couenant, *Leu. 2. 13. Deu. 29. 1. Exod. 6. 4. Leu. 25. 25. 42. Ier. 11. 2.* This can they not say that the Papists doe; for they do hold an other word then Gods word, to be the words of the Couenant; to wit, *Traditions*, the *supposed vnerring voyce of the Church*; when as the words of the Couenant are *onely Gods words*. God first offers himselfe vnto vs, hee onely maketh the writing of the Couenant, man doth not meddle with the inditing thereof, the Church is onely to consent therevnto, as the *truth of God*, the *ground of faith*, and *rule of obedience*, and so receiue it at him. The Papists therefore by their traditions and vnwritten verities, as they call them, and by their imagined vnerring Ecclesiasticall constitution, imposed as truths of God, grounds of faith, and rules of spirituall obedience, doe interline the Lords couenant, and adde a new word thereunto, contrary to his will, and so doe make the commandements, that is, the words of the couenant of none effect by their traditions, *Mat. 15. 3.* So doe they goe also a whoring after their owne inuentions, as the Psalmist saith; and in not keeping to the Lords commandements, haue turned away from him. Now our Church holdeth to the couenant, for we doe hold no words to be the words of the couenant, but the words of God, written in the holy Scriptures, by the Prophets and Apostles: for this see *our booke of Artilces*, *our booke of Controversies* against the Papists in this point, allowed by publike authoritie.

The third propertie is, to maintaine the publication of this Couenant, by the reading of it in her Assemblies, and by the interpretation thereof, to which shee doth attend: by this the Church is kept in visibilitie, and is set as it were on a hill; by this meanes wisdome cryeth in the streetes, and calleth

A preuention.

Psal. 106.

King. 9. 6.

The third propertie.

* Note here then what an euill men of place commit, who neglect the publike Assemblies by staying at home: and whether this be a sin in the Ministers, who then teach priuately, it is to be considered of, especially in an orderly estate of an established church inhibiting the same.

Of the vse of the Sacraments

Of Prayer.

her louers and friends to come vnto her: by this her Lords banners are displayed, and trumpets sounded to gather the Lords hoast together, to march all vnder his colours: by this is held out his Scepter, that all may know vnder whose gouernment they be. And this is a true and essentiall propertie of the Church visibly seene, by which it is set forth, *Ioh. 10. 27.* and wherein shee doth continue. *Acts. 2. 42. 1 Cor. 15. 1.* Which propertie of so meeting together being lost, shee * ceaseth to be a visible Church, and is but as a scattered flocke, sheepe wandring without a shepheard. Now this propertie hath our Church, which is gathered together in many Assemblies, where the words of the Couenant are read, and the same in many places interpreted vnto them. We haue no Papistical lying legend, or other humane trash in an vnknowne tongue, for the Church commeth to the Law and to the Couenant, which is onely written in the words of God, and not of man.

And thus wee doe see the maine and essentiall properties visible, by which *it is a Church*, and also *visible and open to the eye of all*: the want of the two first maketh it *no church*; the want of this third *no visible Congregation*. And where these be, there is a true visible Church. To *use the Sacraments*, to *pray*, and to *haue care one for and euer another*, are duties of the Church; but yet because *the Church may be a true church without the use of the Sacraments for some long time*, as the Church of Israell was for many yeares, so it be not done of any carelesse neglect or contempt: and for that such as be eyther *no church* of God at all, or an *Antichristian Assembly*, may haue and vsurpe the seales put to a blancke, as *Ismael* and *Esaue* out of the Church had Circumcision, as Turkes now haue, and the Papists, Baptisme: I haue not set it downe to be so essentiall to the being of the Church, and the *visibilitie* thereof as the other. For *Prayer* I confesse it also to be the propertie of the Church. *Acts. 2. 42. and 4. 24. and 20. 36.* by which Gods worship and his Church are Synecdochically set forth. *Gen. 4. 26. Acts. 9. 14. 1 Cor. 1. 2.* And they be called *the wicked* which call not vpon God.

Psal. 14.

Psal. 14. yet because it is onely the effect of the Couenant, the fruit of faith after the Couenant be made, and a holy meanes to sanctifie our profession, and the vse of holy things, but yet not *primarily* of the *essentials* being of the Church; either *to be at all*, or *to be visibly*, but doth necessarily follow, as an *inseparable* grace, vpon the *very being* of the Church; I haue omitted that also. The third, which is, *Of care for and ouer one another*, though it be essentiall for the *well being*, yet is it not simply for the being of a Church, neither doth it rise *so primarily* in such fulnesse from the couenant, as either the vse of the Sacraments or prayer doe: but onely it followes by a consequence, and ariseth naturally from the Church considered as a *bodie*, a *fellowship* and *societie*; which whithers it be Ecclesiasticall, or ciuill, is to care for the preservation of the seuerall members, to keepe vp the whole. And further, because that the Church is a Church, though there be in it diuisions, and members tearing in sunder one another, as it fell out in *Corinth*, I haue passed it ouer more briefly, and set it in the last place.

Of care for each other.

1. Cor. 3. 3.
2. Cor. 12. 20.

By all this which hath beene said, we may well see, that the vse of some of the *Properties*, may for a time *want*; as the vse of the Sacraments, the care for one another, and the vse of Discipline; so as corruptions may be, euen in the administration of the Sacraments, and yet the Church be a true Church; and the reason is manifest, for if the Sacraments may be wanting, & yet a true Church, then the abuse of the Sacraments corruptly administred, cannot make the Church a false church, which is true without them. Againe, there may be corruption in prayer, both in the matter which men aske, and in the manner of asking, so be, the two first properties remaine sound, and yet the same people be a true Church: because the person giuing the Couenant, and the Couenant it selfe is held, by which (as is shewed) the Church is a true Church: as also because (as wee haue heard) that prayer is a gift indeed from God, but hath his being in vs, and vsed by vs, and we being imperfect, it also may so be. Lastly, there may be corruption in

What wants and corruptions may be in a Church, and yet the same be a true Church.

in the translation of the word, and in the Churches interpretation of the word, and so false Doctrines arise, and be maintained; yet not being in the fundamentall points of the Couenant before mentioned, the church may be a true church, though corrupted. For it is to be knowne, that the words of the couenant, that is, the holy Scriptures haue wholly their existence from God; as he did by his Spirit extraordinarily inspire the Prophets and Apostles, pen-men of the same, 2 *Pet.* 1. 21. but the ordinary interpretation hath the being from vs, which is either true or false, as God doth please ordinarily to informe mens iudgements to see the true sense of the holy Ghost: and therefore the Church not denying the Couenant it selfe, but acknowledging it so, (*as is aforesaid*) reiecting all words or traditions, put in roome thereof, the same church remaineth a true Church, though shee misconceiue the sense in some places of the same, and so collect some false doctrines from the same.

Whence I also conclude, that though corruptions were in administration of the Sacraments, in translation of Scripture, in prayers, yea, & that care ouer one another be greatly neglected: all which are neuertheless great corruptions to be lamented, and ought carefully to be amended with all diligence for the Churches prosperitie, yet in such a church for all these corruptions, may be a true Church: which may serue for answer to M^r. *Smiths* holding of *accidentall corruptions* obstinately defended, to make a false church; which appeareth by these things to be as false, as he is variably inconstant.

Page 90.

The Church
may want for
a time her
priuiledges.

Now touching the *Priuiledges* of the true visible church, these be for instances some of them: first, to be called by these titles, Saints, faithfull, Elect; secondly, it is giuen to them to suffer for Christ; thirdly, to be the Arke to keepe the Bookes of the Couenant, the holy Scriptures, the Records of Heauen; fourthly, to set too the Seales vnto the Lords Couenant; fiftly, to vse the Keyes to open and to shut the Kingdome of heauen. These be the Priuiledges of the spouse of Christ, for her beautifying, for her glory,
and

and honour among the sonnes of men; yet may shee be without affliction a time, & be without vse of Discipline in the church censures; yea others may haue the book of God among them, & the scales, and for all this she may be a true Church: for, priuiledges the husband may hold backe from his wife, denying them vnto her in respect of the benefit of them, and bestow also some of them vpon other persons, and set some ouer her in his displeasure to ouer-rule, in what otherwise, if shee did please him, she might haue libertie in, and yet be his true wife, & he her husband; but her essentiall properties she cannot want, neither hee take from her, and still to remaine a wife. And so is it with the Church; Her essentiall properties doe remaine, which God neuer taketh from her, as sometime he doth for a time her priuiledges, *Lam. 2. 6. 9.* in his displeasure, as he tooke away the Temple, Altar, & sacrifices at Ierusalem from his people, and yet they remained his Church, and were his people. To them it was a priuiledge to haue extraordinarie Teachers, Prophets, which the Lord tooke from them for a long time: and *Lam. 2. 9.* yet a true Church: for priuiledges are not of the essence and being of a Church, but for the honour and well being of it, whereof, for her sinnes she may be depriued for a time. And thus much for prooffe that wee are a true Church, in matter, forme, and properties, with answere vnto what M^r. *Answorth* and M^r. *Smith* hath said to the contrary.

The 10. and last Reason, that we haue been and still are *10 Reason.* a true Church, is, *that Assembly of people which was once truly constituted, and after neuer diuorced by the Lord, was and yet remaineth a true Church.* We be a true Church. For till the Lord doe diuorce a people they be his Church still; neither can a Church diuorce her selfe, she may do acts worthy of diuorcement, and may prouoke her Lord to diuorce her, but it is at his choise to retaine her still, as it is with a husband, who may retaine an Adulterous woman still for his wife, as the Lord did *Iudah*; whilst the Candlesticke remaineth, and is not taken away, the Church remaineth.

But the people of this Nation was once truly constituted

as in the beginning I haue proued) and was neuer yet di-
 norced by the Lord, neither the Candlesticke remoued.
 Therefore it was, and still doth remaine a true Church of God.

These are ne-
 cessarie points
 to be knowne,
 and yet not
 shewed to vs
 by the Sepa-
 ratists,

Or thus, *That people which hath recovered the essentiall
 causes of the true Church, it is a true Church.* But so hath the
 Church of England. Ergo. I onely propound these, which
 if they deny, considering what hath beene said. And here I
 call on them againe to shew, *what is truely spirituall diuorce-
 ment, and when it may appeare, that the Lord giueih a bill of
 diuorcement.* Likewise, *what is the remoouing of the Candle-
 sticke :* all which I desire to know for my learning; let them
 shew these things, and the *prime and very essentiall causes of
 the Church,* and they perhaps herein will effect my purpose,
 that is, giue to themselves satisfaction, and so declare to o-
 thers, that they haue erred in iudging so vntruely of the
 Church of England.

The ninth Errour of the Brownists.

They say that all our Ministers are false Ministers.

That this is an Errour in them, I haue in part shew-
 ed in my former Booke, Page 128. as I there vnderstood
 it, to wit, of such as are *sent of God*, and are admitted and
 set ouer congregations *according to the truth, and true mean-
 ing of our Lawes*, and the *Booke of Ordination*: and so let
 my minde be taken, that I need no more to make mention
 of my meaning, though the words of my Reasons, bein
 generall tearmes: and therefore thus I proceed to prooue
 such Ministers to be lawfull Ministers of Christ, and his
 Church.

The first Argument.

The first Ar-
 gument,

THE Ministers of the Church of England, are either
 Christs, or Antichrists: For in the new Testament
 this

this distinction may comprehend all Ministers, as of and vnder one of these two; and those that be Christs Ministers, are true Ministers; and those that be Antichrists, are the false Ministers: *But the Ministers of the Church of England are not Antichrists Ministers.* to proue our Ministers true Ministers.

First, because they be against him *in doctrine*, and *by oath* to the Supremacie *have renounced him*: and so doe *continue preaching* against him. Their doctrine from Scripture is their calling of God to witnesse their departure from him: their *oath* the best outward tryall of truth in man, and their *Preaching* an open publication to all men of their faith against Antichrist, what can be further required? now this is done by many, and may be witnessed by thousands. Our Ministers are not Antichristian.
1. Reason.

Secondly, because they doe shew no obedience vnto Antichrist. Obedience is a marke of a seruant. *Rom. 6. 16. Iohn. 8. 34. 2 Pet. 2. 19.* Now they be not in bondage vnto Antichrist, whose tyrannous authoritie with his lawes, as farre as they be iudged contrarie to Gods lawes, are by our Church abolished. 2. Reason.

Thirdly, it is apparant they be none of his, because Antichrist himselfe disclaimeth them, not onely as none of his, but as no Ministers at all, condemning them as Heretiques, forbidding to heare vs; and if hee can get vs into his Bearish paw, hee is by fire and fagot ready to deuoure vs, as lamentable experience of his cruelty doth manifest. If wee were of him hee would loue vs; for the world doth loue her owne. *Iohn. 15. 19.* and the Diuell is more polliticke then to be diuided against himselfe, for then could not his kingdome endure. 3. Reason.

Fourthly, because Antichrists Ministers are sacrificing and massing Priests, and are to that end ordayned; but so are none of our Ministers. Here let not these *Snatchers* catch at the name *Priest*, which it pleaseth the Church to let remaine in Ecclesiasticall lawes still, as being of ancient vse, and coming of *Presbyter*, as some thinke, signifying an *Elder*, or of *Proesti*, whence the Latine *praest*, signifying *one set ouer*: so a *Priest* by the Etymon of the word, is an *Elder*, set ouer other. 4. Reason.

other. In it selfe then it is a word of honour, by which also the elect of God are called, and by Christ therevnto aduanced. *Ren. 1. 6.* The Papists vnderstand it in the abuse, wee take it not in their sense, our Churches meaning is well knowne both by Law and practise: it is therefore childish to contend about a word or name, when the matter is out of question; and yet these men doe not more often vse any name then this, to make people belecue, that wee are Popish Priests. and to bring vs into contempt with the credulous vulgars, and such as be of their owne stampe. *Therefore I conclude, wee being no Ministers of Antichrist, we then be the Ministers of Christ.*

The second Argument.

The second Argument, to proue our Ministers true Ministers.
Ποιμάνευς.

Διδάσκαλος.

Pastours and Teachers are Christs true Ministers: for these be reckoned vp among the rest, as sent of Christ. *Eph. 4. 11.*

But the Ministers of the Church of England are Pastors and teachers. A Pastour is a tearme taken from Shepheards: so then it is for Christs Minister to play the good shepheard, as our Sauour calleth himselfe. *Iohn. 10.* Now this is in keeping, feeding, and gouerning his flocke, as Beza noteth vpon *Act. 20. 28.* The word Teacher is one that is qualified with gifts and vnderstanding, or ought so to be, *Iohn. 3. 10.* who instructeth them that lacke discretion, and are vnlearned. *Rom. 2. 20.* Now such haue wee, thus exercised in all these things: What prooue should I make of this? Is not the thing knowne to all, so as herein needeth no more to be said, except all the persons should be named, and so inquirie be made after them, which if these men, credulous in euery conceit to themselues, but incredulous of euident truths among vs, will not belecue, let them take paines to goe euery where and see, if they want not eyes to beholde the same. *And therefore are these true Ministers of Christ.*

The

The third Argument.

THE Ministers called and sent of God, and of his Church, are true Ministers; this is vnderstandable, and graunted of all. But Ministers of the Church of England are called and sent of God, and of his Church. The third argument, to proue our Ministers true Ministers.

First, they are called and sent of God, which calling and sending of God, is the preparing of men with gifts and graces, to be able to execute in some measure, the office whereunto hee doth appoint them. Thus *Esay* shewes his Commission from God, by the spirit of the Lord vpon him, that is, the gifts and graces therof. *Esay* 61. 1. Thus the Lord declareth his sending and calling of *Bezaleel* and *Aholiab*, by giuing them gifts of his spirit for the performance of their charge. *Exod.* 31. 2. 3. So our Sauour did call his Apostles, and gaue them a power, *Mat.* 10. 1. to accomplish that which he did charge them to doe. verse. 5. 7. 8. In like manner before hee sent them vpon their vniuersall Commission, hee did speake of those things which concerned the kingdom of God. *Acts.* 1. 2. *Luke.* 24. 44. then he opened their vnderstandings to vnderstand the Scriptures: ver. 45. then he promiseth them power from above: verse 49. which was the power of the holy Ghost, *Acts.* 1. 8. for which they were to wayte a time: *Luke.* 24. verse. 49. then hee blessed them: verse. 50. He breathed on them, to receiue the holy Ghost, *John.* 20. 22. which according to his promise came vpon them visibly. *Act.* 2. 4. And thus were they furnished, and did proceed on to execute their great charge imposed vpon them. Thus wee see what is Gods calling; I speake not here of extraordinarie, though the instance be from the Apostles, as if all should be so furnished now, and in that manner, but the purpose of my speech is, to shew hereby that God doth send none, but hee qualificth them with gifts, extraordinarie persons with extraordinary gifts, by an extraordinary meanes, or without meanes; but ordinary men with ordinary gifts, Called and sent of God, & how. A preuention.

gifts, by a common meanes, giuing them naturall gifts; by the holy scriptures, grace & by study, learning, but he sends none, but thus either the one way or other he doth qualifie them for their vocation. Now it is manifest to all Christendome, that we haue men worthily qualified with gifts both of Nature, Art and Grace, and such therefore sent of God. Which furnishing with gifts maketh a man fit matter for the Ministerie, and Gods spirit mouing him to desire to imploy that way the same gift, is as it were the internall forme of a Minister, or Gods ordination by the imposition of the hand of his spirit vpon that partie for the Ministerie, to whom nothing wants but the visible calling of the Church: and thus we see the calling of God.

Called and
sent of his
Church.

Secondly, they be called and sent of Christs Church, for that the Church of England who hath called them, is the church of Christ: this is at large before proued. *And therefore Ministers of the Church of England are true Ministers.*

The fourth Argument.

The fourth
Argument, to
proue our Mi-
nisters true
Ministers.

Ministers, that haue what the Apostle requireth to the making of true Ministers, they be true Ministers. For the Apostle describeth a true Minister of the Gospell, and sheweth what a one hee ought to be, 1 Tim. 3. Tit. 1. and else where in his Epistles.

Many of our
Ministers haue
those things
which are re-
quired in a Mi-
nister of christ.

First, Abilitie
to teach.

Secondly, a
desire to im-
ploy their gifts
for the Church
good:
with Graces.

But Ministers of the Church of England haue those things that the Apostle requireth to the making of true Ministers.

This I will manifest in particulars.

First, hee requireth *abilitie to teach others*, 2 Tim. 2. 2. 1 Tim 3. 2. *abilitie to exhort: abilitie to conuince gainsayers of sound truths.* Tit. 1. 9. Now such haue we, who by word and writing manifest this before God and man.

Secondly, the Apostle requireth *a desire* in men furnished with gifts, to bestow their talents that way to the Churches good, 1 Tim. 3. 1. And also *graces*, holy vertues, to adorne their profession, 1 Tim. 3. 2. Tit. 1. 6. 7. 8. & 2. 7. And such haue

haue we, men who haue entred *with desire* to bestow the benefit of their gifts vpon the Church, before any other calling, and many there be of *unblameable conuersation*. For the truth of this I appeale to their owne consciences, which will, if they be not cauterized, accuse them of great impietie, if they dare deny this. To nominate persons is full of inconueniences, I therefore omit them. If I should nominate the dead, who liuing were godly men, and members of our Church, famous for learning, and no lesse for pietie, the Separatists would say, they proue not that wee haue now such. To which I answere, that God being the same, the Church no worse the meanes all one, why may they thinke the same graces to be now denyed, which before were bestowed?

Thirdly, the Apostle, and other pen-men of the holy Ghost, doe shew that there is required in the present entrance into the Ministerie, these things: *Presentation, Act. 1. 23. and 6. 6. Election, or choise out of those that be presented, Act. 1. 24. and 6. 3. 5. and 14. 23. Probation, or tryall of the parties gifts and graces, 1 Tim. 3. 10. And ordination, Titus 1. 5. Act. 14. 23. with imposition of hands, 1 Tim. 4. 14. Act. 6. 6. and Prayer, Act. 13. 3.* And this order is obserued of vs. None come to the Ministerie, but they be *presented*, and *chosen*; yea, by the booke of ordination are to be carefully *examined*, and are *ordained* with *imposition of hands*. Thus wee see in the *substance*, there is nothing in any point wanting, in making of Ministers by our lawes, which the word of God doth require. The exceptions they take are about *circumstances* onely, and in *some manner of doing*, which doe not make an nullitie, or a falsitie of the deed done. Though some Patrones doe present partially, some Ministers enter by Simonie, and others deale corruptly, they haue therein no defence or colour by Law, which vtterly condemneth (well agreeing to Gods word) all *by-respects* in presenting, and all iuggling tricks euery way.

Thirdly, Presentation, Probation, Election, ordination.

Obiect. But they will say, the people ought to choose their Ministers, Act. 1. and 6. and 14. 23.

Obiection.

Ans. These places indeed testifie that such examples of *Answeare.*
practise

practise thereof were then, but there is no precept for the perpetuie of it. Againe such elections of the people were cuer when the *Apostles were among them*, and not els, as the very places shew. Furthermore, *the people were very iudicious*, and were able to make a choise then it seemeth, whereas it is now farre otherwise with many. Lastly, in all these places we doe see indeed an Election among the people, but the people did not assume it as a right of themselves, but vpon the Apostles exhortation, and a graunt vnto them, for the time the people made the choise. Read, and see whether these things be not so. Indeed I confesse a double euill to be in the choosing, when either an ignorant bad people be left to doe, without wise guides, what they list; or a *Muck-wormly Patrone* is suffered for hope of-greedy gaine to tyrannize ouer Gods people, to set ouer them at his wicked pleasure either an ignorant fellow, or a lewd wretch, when many of the people being of good vnderstanding doe desire better.

Against D.
Saranis. Page
III.
Page 120.

Touching *Bishops and Archbishops*, I say, first, with *Beza*: *If the reformed Churches of England doe continue underprop-
ped with the authoritie of Bishops and Arch-bishops, let her
truely enioy this blessing of God, as they doe imitate the exam-
ples of the old holy Bishops, and if they endeavour as much as
they can, to reforme the house of God, according to the rule of
Gods word, wee may obey them, and honour them with all reue-
rence.* Secondly, I say with *Caluin*, if there shall be brought
vnto vs an *Hierarchie*, wherein the Bishops shall so rule, as that
they refuse not to submit themselves to Christ, that they so de-
pend vpon him, as their onely head, and that they be knit together
by no other rule then by the truth. Then surely, if there shall
be any that shall not submit themselves to the *Hierarchie* reue-
rently, and with the greatest obedience that may be: I confesse
them worthy of seuer punishment. Many learned men haue
stood for their callings, as iustificable, but with *Caucats* tou-
ching corruptions, for which condemnation lighteth vpon
the person, and not vpon the place.

Fourthly, dili-
gence in Prea-
ching. &c.

Fourthly and lastly, the Apostle requireth of Ministers,
as also Christ commandeth, *Mat. 28. 18.* that they feed
the

the flocke, *Act.* 20. 28. *1 Pet.* 5. 2, that they preach diligently, &c. *2. Tim.* 4. 2. And many such haue wee in many places, blessed be God, and blessed be the meanes, and vpholders of the same. And thus things being true, I conclude, that *therefore these Ministers of the Church of England, be true Ministers.*

The fift Argument.

I*f sound Doctrine be the tryall of true Ministers, then haue* The fift Argument to proue our Ministers true Ministers.
we true Ministers: who doe preach the truths of God, the iudicious Hearers of many can witnesse the same, and the extant labours of many published after the preaching of the same, may confirme this.

Obiect. If it be said, they preach not *all the truths of God,* Obiection.
and they preach *some-time error* also.

Answ. I answer: first, let such Objectours instance Answer.
particulars if they can, wherein they omit any truth, and wherein they teach an Errour, and thereafter shall they receiue answer. Secondly, all truths to all are not reuealed at once, it is enough that they do publish the truth to them knowne, as it shall be held fit; for not all truths knowne neither, are to be published at once: Our Sauour taught what his Disciples could beare, *Iohn* 16. 12. and not euery thing at once; and Saint *Paul* gaue first milke, and after strong meate. *1. Cor.* 3. And for particular erring in some things, who is so perfect, as not to say hee doth erre in something? for if a minister could not be a true Minister for doctrine, because he erreth in something, then *M^r. Smith,* *M^r. Answorth,* and all the rest of that way are no true Ministers; for we doe condemne them for false doctrine, and one of them doth condemne another reciprocally, and if therefore they will belecue either vs or themselues, if this should be true, they be no true Ministers; therefore though there be some errors of the least sort, which either strike not at the very roote of Religion, or the maine branches

298 *What the Ministers of the Church of England be.*

of it, at the foundation or maine pillars of the same: they are neuerthelesse true Ministers.

But sound Doctrine is the triall of a true Minister. 1 Tim. 4. 6. Jer. 23. 22. in which Ieremie doth shew what Prophets God sent not, such as stood not in his counsels, nor declared his words: and therefore on the contrary, such as doe stand in his counsell, and declare his words, are sent of God. *Therefore haue we true Ministers of Christ.*

The sixth Argument.

The sixth Argument to proue vs true Ministers.

Mr. Johnsons words in his Booke against the hearing of our Ministers. Page 2.

1. King. 22. 21.

They that haue Gods ordinarie and daily assistance in their Ministerie, are his Ministers; and so to be approued as true Ministers, being called by the Church: for God works by and in his owne Ministerie, and doth not assist false ministers ordinarily, and daily, if he doe extraordinarily at all. For the spirit of Sathan is in the mouthes of false Prophets; and he hath promised onely to be with such as hee sendeth, vnto the end of the world. Mat. 28. 20. Now therefore with whom hee is, they must needs be iudged to be sent of him, and approued by him.

But Ministers of the Church of England, haue an ordinarie and daily assistance of God in their ministerie. Gods assistance appeareth in his effectuall working mens conuersion by them: for conuersion is by the word 1 Cor. 4. 15. Ro. 1. 16. through the Spirit, and not by word deliuered without the Spirit, and it is not in man to moue the heart to grace; God doth take the power of conuersion to himself, Deu. 30. 6. Acts 16. 14. the meanes is the word. Iam. 1. 18. Examples hereof wee haue through out the Acts of the Apostles. Therefore if men be here conuerted, God doth ayd the Ministers, and is with them, by the power of his spirit in that worke. 2. Cor. 3. 3. by which the Apostle proueth, to haue the power of the spirit in his Ministerie, by the conuersion of his hearers.

1 Cor. 3. 5. 6.

2 Cor. 3. 5.

Obiection.

Obiect. But it may be (some will say) none are conuerted: as Mr. *Ainsworth* doth, page 180.

Ans.

Ans. I shall fully, by Gods grace, answer this, when I come to refute him therein: in the meane space let it be but granted, that I may proceed to the next part of this *minor* to be proued, to wit, that this assistance is also ordinarie and daily. Ordinarie, for that the *meanes* are ordinarie; the *persons* or instruments by whom God works, are ordinarie also; and it is done in an ordinarie *place*, in a Church reformed, and in an ordinarie *time*; and therefore cannot be held extraordinary any way. That it is *daily*, the euidence hereof is in particular men leauing their naturall course to returne vnto God, of which, instances may be giuen from time to time. *Therefore the Ministers of the Church of England are Gods Ministers, & so true Ministers.*

Obiect. But by this some may gather (but vntruly) that therefore such as reclaime men from euill wayes, are onely true Ministers.

Ans. I answer such a Cauiller, that the scope is to proue that God is with these; not that therefore he is wholly from other: againe this is but one reason, but there be moe besides, which are sufficient to proue a lawfull Ministerie: and lastly, *Ezechiel* the Lords Prophet shall goe to the people from God, and God be with him in the truth, though not in the peoples harts to win them by that truth: hee may saue his soule, though hee cannot saue others, *Ezech. 2. 3. 4. and 33. 9.* So the example of *Noah* and *Lor*, doe shew the same.

Now by this sixth Argument it may appeare, how corrupt a Booke that of *M^r. Johnsons* is, the Title whereof is; *Certaine Reasons and Arguments prouing* (but very weakely) *that it is not lawfull to heare, or haue any communion with the present Ministerie of the Church of England.* For with whom God keepes communion, whom hee doth stand by, aide, and countenance, their communion is to be kept of man; those persons men may heare and ioyne vnto, helpe and countenance: but, as wee heare, the Lord so doth to Ministers of the Church of England, & that is *visibly* manifested by the effects of his Spirit, who workes by them.

What to be observed cautiously by the Reader, in reading M. Johnsons Booke.

them. And therefore communion may be kept with them, contrarie to his Assertion in that Booke; the reasons there giuen might be easily made for vs, and so nothing against vs but in shew, if it be considered what, first, be the substantiall parts of the Ministerie; the *true word*, the *true Sacraments*, *true prayer*, kept *substantially* sound: secondly, that the administration be *onely that word*, those *onely Sacraments*, and that prayer be made to *God onely*, in the *onely* Name of Christ, according to the patterne of true prayer, in the measure of grace, & truth that God shall giue: thirdly, that the persons whom they disclaime vnder the names of *Prelates*, *Priests* and *Deacons*, be considered as not opposite to the names of *Pastours*, *Teachers*, *Elders* and *Deacons*, mentioned in the Scriptures, *Prelates* as in disdain they rearme them, being ruling *Elders* for Government, *Pastours* and *Teachers*, for their instructing of the people: Also many of the *Priests* (as they scornfully name them) being *Pastours* and *Teachers* also; the *Deacons* being many of them agreeable to the Apostles discription, 1. *Tim.* 3. 9. fourthly; that the things they finde fault with, be but of circumstances not of substance, of the manner of doing and not of the thing to be done, the reasons (I say) may in many of them be good for vs; & the Booke of no force to with-draw any from vs. And let the Reader consider but this, how idle hee is in the very beginning page 3. 4. 5. in which he stands to proue that wee are no Apostles, Prophets, Euangelists; as if wee held any such thing: here he flourisheth with his quotations, and doth triumph in a battell with himselfe: but by such a course, in which he goeth about to proue vs to haue no true Ministerie, hee may as well so make no Church of God in the world to haue a true Ministerie; then what is become of M^r. *Johnson*? hee should be found also, an *non est inuentus*, in the Records of Christs true Ministerie

Againe note, in his endeouour to proue vs no Apostles, Prophets, nor Euangelists; he setteth himselfe to the taske roundly, but when hee commeth to that which is more materiall,

materiall, to speake of Pastors and Teachers, then as a Foxe hee makes a traine, and prefaceth his Reader to delude him, Page 6. and saith before hee speake of this, for *further clearing, and better discerning of our state*, hee must make obseruations. Who seeth not here his deceit, and how that it is not easie to discern such a difference of our Ministry from that hee pretends to finde out in the Scripture, disagreeing from it? The other callings are plainely different, if these had beene so, why doth hee fetch about so before hee doe come to the matter, his preface being nothing to the matter, but to preiudicate his Reader. But that I intend not, and I hope I neede not, others I trust, are willing to vndertake the same, his labour might be manifest to be but a flowrish-ing shew. But thus much occasionally I note by the way, hauing already two aduersaries, enough and too many to deale with at once, being also otherwise charged with more necessary duties for the good of Gods people.

The seauenth Argument.

They that haue the true Properties of true Shepheards, are Christs true Ministers. I need not proue this.

But Ministers of the Church of England haue the true properties of true Shepheards. Iohn. 10. First, these goe in by the doore. verse. 2. that is, by Iesus Christ: verse 7. by his call and the Churches, which I haue proued at large.

Secondly, the Porter openeth vnto them. ver. 3. By the Porter (saith *M. Smith, but very ridiculously) is meant the whole Church: which is against himselfe, and against common reason; so hath his new wayes intoxicated his braines: for hee saith but two lines before, that the doore is in the Church, and now the Porter is the Church: the first is an vnproper speaking, for the doore to let into the house, is not in the house, but at the side of the house, and a Porter at the doore of the house, in no reason can be the whole house. Men lose very reason by Gods iust iudgement, when they be

The seauenth Argument, to proue our Ministers true Ministers.

Wee haue true properties of true shepherds.

1. Propertie.

Iohn. 10.

2. Propertie.

*Page 101.

madded by their owne fantasies in religion. The *Porter* therefore *inuisibly* letting men into the Church by Christ the doore, *is Gods spirit*, who doth qualifie true Ministers with gifts and graces, and is forcible by them to win people, and *visibly the Porter is the authoritie committed by the Church vnto some for admitting men into the house, the church of God*: And this is a sensible exposition according to custome with vs now, & then in Iudea, from which the speech is borrowed.

3. Propertie.

Thirdly, *they call their owne sheepe by name*; verse 3. that is, they take notice of their people, of their growth in religion, and doe abide with them, diligently watching over their flockes; as by law and faithfull promise made in the open Congregation they be bound in their ordination.

4. Propertie.

Fourthly, *they lead them forth*, verse 3. that is, from Pasture to pasture, from milke, the grounds of Religion, to strong meate: catechising and otherwise interpreting the holy Scriptures vnto them.

Obiection:
Mr. Smiths objection to the third Reason.
Answer.

Obiect. But some people are bad saith Mr. Smith.

Answ. What then? doth not the Minister therefore his office? The Rider leadeth his Horse to water, though he drinke not when he is at it. *Ezechiel* leadeth out the people, though the wicked who follow not, do perish. His weak answering herein, and M. *Ainsworths* passing over this tenth of *Iohn*, sheweth that it is so strong a holde for vs, that they cannot ouerthrow it.

Obiection.

Obiect. But M. Smith further denyeth this, because wee speake (saith hee) against Brownisme, &c. as if that were truth, and so wee should not lead them forth in the truth.

Answer.

Answ. But how little affinitie Brownisme hath with the truth, hath beene, and is manifest, euen by Mr. Smiths owne mouth, in his new Anabaptisme condemning the same.

3 Property.

Fifthly, *they goe before their flockes*; verse 4. that is, in godly conuersation: M. Smith denyeth this, because saith hee, godlinesse is not in a false Church, Ministry, &c. This objection we see is but his fantasie, so to think of our Church, Ministerie,

Ministerie, &c. Therefore are these Ministers of the Church of England, true Ministers. It is then wickednesse to them, to apply this Scripture, *Iohn 10.* against vs, and thereby call vs theeves and robbers, and it is impudent bold hardinesse in M. Smith, to say hereupon, that hee dare (marke Reader his words) in the true feare of the Lord, call the best of us all a spirituall Theefe and a Robber; yea, a Wolfe that commeth to rob and to destroy. The man is at libertie to raile, and to speake euill, but the Lord doth rebuke him.

*Reply vnto Mr. Ainsworths Answer
to this ninth Error.*

NOW I come to M. Ainsworths Answer to my former Booke, in which, as now more at large in this, I speake of the gifts, calling, &c. of our Ministers so qualified.

Obiect. To this he maketh this answer, that it is a boasting as Papists and Anabaptists will doe, &c. Obiection.
Page 186.

Ans. I answer his imputation of boasting is but a fruit of his owne vanitie, who in their way of singularitie by an ouer-weening of themselves, doe measure vnto vs, what abundantly flowes from themselves. The Papists (saith hee) doe obiect such things, but doe they, or can they so truly obiect them to vs, as wee by the warrant of the word, can obiect them to these men? if not, his casting the Papists boasting vpon vs, is idle: hee doth dislike the Anabaptists boasting; out of that let them liuely see their owne Picture, bone of their bone, and flesh of their flesh, as naturall children, liuely sprung from their immediate Parents. For the grounds of the Brownists, Schismatically Separating from vs, are the Anabaptists foundation, on which they built their hereticall brotherhood. But I come to the particulars, which in my other booke hee doth except against.

Obiect. First, he denieth that qualification with good gifts is a prooffe of a lawfull Minister. Obiection.
Page 186.

Ans.

Answer.

M. Ainsworth
doth seuer de-
ceitfully what
I conioyne to-
gether.

Ans. To which I answer that by dismembring what I haue conioyned, he doth but deceiue the Reader: for this reason with the rest together, reckoned vp in my former Booke, and whereof I haue now in this also before largely spoken, doe shew and proue who is a true Minister. Hee vseth in the beginning this deceit with his Reader, as I haue noted in my reply to his answer vnto my Probabilities. I neuer dreamed that one qualified with gifts for the Ministry was a Minister, but that qualification making him fit matter, and declaring his calling by God, if the Churches calling be added thereunto, and his office performed faithfully, then is hee a true Minister of Christ. Let this his setting a sunder of the particular branches of my whole reason be noted, that hee lead thee not from that truth, which I auouch.

Obiection.
Page 187.

Obiect. Secondly, hee excepteth against our Ministers calling, and his ground is, because (saith hee) *our Church is not a true Church.*

Answer.

An. But wee see this his condemning of our Church to be altogether from his imagination, and now also proued to be flat against the euident truth: his sandy ground hath made his building weake. Touching his other questions, I refer him for resolution, to the practise of our Church, the Lawes, and Constitutions therof, as also to the statutes and ordinances of our nation, by which hee may be instructed and receiue satisfaction to his scoffing demands, and for further information he may read the bookes of diuers who haue written at large of the same.

Thirdly, whereas I haue auouched in my former Booke, that there be *many Ministers, Preachers* in & of the Church of England, *who doe preach the true doctrine of Christ, administer onely his Sacraments, performe their office faithfully, liue conscionably, and haue Gods gracious assistance in their ministerie to the benefit of many, &c.*

Obiection.

Obiect. He saith, these be faire words, &c. as but barely affirmed without prooffe.

Answer.

Ans. Surely, I must confesse, that I had not thought any

any of them so farre void of shame to denie this truth. Is it possible that such as pretend *such a care to maintaine truth*, should so hood-wincke themselves, as they dare *so impudently deny this truth*, euidently shining among vs, the beams whereof spread forth vnto all the reformed Churches in Christendome? But how would hee disproue my speech? forsooth, for that there be some carelesse of teaching among vs, and of loose life, (whose amendment or removal I heartily wish,) and for that some be dumb and cannot preach; a thing greatly to be lamented. But how doth this ouerthrow what I say of many others, where did hee learne to conclude thus, *where some are bad, all are nought; where some cannot preach, there none can preach?* and yet this is his manner of reasoning, if hee did frame his superfluitie of words into a more solide reasoning, as the vnderstanding Reader may well see. Hee shewes a gibing and mocking spirit, in speaking of our ordinarie prayers, wherein he takes pleasure, it seemeth, to haue vs in dirision, but as he doth it *prophanely*, so also hee writeth of vs *lyingly*: for mentioning only such things, as be appointed in common & daily prayer, as occasions fall out, hee saith, *that this is enough for Priests* (so hee in contempt doth tearme vs) *to doe in the Country Parishes*: and yet hee omitteth to reckon the *reading of the holy Scriptures*, which is appointed by the same Booke: likewise hee may see that euery Minister vpon paine of suspension, is *to Catechise his people* euery Lords day, and euery one that can, *is to preach also* euery Lords day, by our late Ecclesiasticall constitutions, and therefore it is vntrue which hee saith, that the bare reading of ordinary prayers is *enough*. They professe a loue vnto the truth, & yet dare against truth belie the church of God, & their mother.

Obiect. Fourthly, hee sayth, that my speaking of Ministers conuerting soules, is but a *vaine boasting*. His reasons be: First, *because of our* (as hee saith) *disordered and idolatrous estate, &c.* Obiection. Page 189.

Ans. I answer, first, this is more then he hath proued, hee barely saith it, but giueth no reason, as was meete in so

grievous an accusation of a whole Church. Is it true that wee be Idolatrous, because M. *Ainsworth* saith so? when his words are a diuine and an vnerring Oracle, hee may be beleued: till then, his words are herein, but as winde. *Secondly*, I answer, that therefore by his reason, it is more likely that our Ministers here should conuert *some*, because many are bad, for if all were good, there were no matter to worke vpon. If hee meane that all are *Idolatrous*, and *disorderly*, all *lamentably ignorant* and *prophane*, hee is as impious in himselfe for so thinking, as ill conceited of vs.

Obiection.

Obiect. Secondly, he would proue our conuerting of some to be but a vaine boasting, because such as be conuerted are (as hee saith) *Infidels before, and yet are members of our Church, which how it can stand with the rules of Gods word, hath (as hee confelleth) neuer yet beene shewed.*

Answer.

An. Well therefore, I will shew: *first, that here is conuersion in the Church, and secondly, that yet such so conuerted, were not before that conuersion Infidels.*

There is true conuersion in our Church.

Many of the latter sort departed from vs.

The first I thus proue: If men in our Church formerly prophane and irreligious in many things, haue visibly forsaking that lewd course, by no compulsarie law of man, but by an inward feare of God wrought by Gods word preached, as *themselves* haue confelled, then haue such men beene conuerted, and so a true conuersion wrought in our Church by the Ministerie of the word. The latter will not be denied, if the former be proued: for what is a mans visible conuersion, but an outward confession of sorrow for sinne, a leauing of the same, and an endeouour to doe well voluntarily, after the good pleasure of God, manifested vnto him? *Prou. 28. 13. Mat. 3. 6. Luke 15. 18. 21. 24.* But such a conuersion hath beene, and is daily wrought in our Church, and the instances are infinite. For prooffe of this, I referre him vnto many thousands now with vs, who will auouch thus much, and I also appeale to the hearts and consciences of such of themselves as are departed from vs. Did they not here leaue off to doe wickedly, as nature first led them? did they not reioyce in the word, which before

before they carelesly neglected? did they not suffer mocks of others, once like themselves, for not still running to the same excelle of ryot, as in times before? And did they not *Ezech. 18. 30.* out of compassion to others, seeke as they were commanded, the soules safetic of others? and all this by the word, and voluntary subiecting of themselves vnto the same; God, Angels, and their owne consciences doe witnesse this to be true, if they dare denie it. But I hope better of some, who I trust (at the length) will see our Church to be a true Church, and returne, as some haue done to their mother againe, or at the least will reforme their opinions, vnto the godly iudgements of the reformed Churches, as they hold of vs, and louingly consent with vs, that God may shew them mercie in this their great schisme, and gricuous rending of Gods Church, to the hinderance of the Gospell, and the great aduantage of the enemies thereof.

The second point, *viz.* that such so conuerted are no Infidels before, I manifest, first, by distinction, for there is a *double conuersion*, the first is primarily the profession of Christ, and before this are men Infidels, and not of the Church of Christ visibly; so were the *Romaines, Corinthians, Ephesians*, and the rest conuerted from Gentilisme to Christianitie: the other is secondarily to sanctification of life, and this is of members in the Church, who are not borne in personall holinesse, but are brought to a godly conuersation by the word in their appointed time. And thus is the word *to conuert* or *returne* vsed in Scripture, and vnderstood of such, as be members of the true Church, though lewd and very wicked before their change of life. *Esa. 6. 10.* and *10. 21.* *Iere 31. 18. 19.* *Luk. 22. 32.* and therefore this conuersion doth not presuppose infidelitie, as the not profession of Christ doth. Secondly, If where conuersion is, there must needs be also before infidelitie, then when men doe fall to Idolatrie from God, and be brought backe againe, that is, be conuerted; then must there be a rebaptisation; for Infidels are to be baptised. This man, *M^r. Answorth* and *M^r. Iohnson* also, doth acknowledge a conuersion

Men conuerted in our Church, were not before Infidels.

now from Antichristianisme, are therefore all such before Infidels? then hath not M. *Smith* done ill to be againe baptised: for whosoever in the Scripture are called Infidels, are wholly without the Church, and must by baptisme be admitted into the Church: hee useth to quote Scripture often, if he vse but a word, or doe but allude vnto a place of Scripture, why doth he not here quote Scripture to proue the vse of the tearme *Infidell*? let him (if hee be able) shew that any by the Scriptures are called *Infidels*, who professe the Name of Christ, though very lewd in life and conuersation: if hee cannot, as I am sure hee cannot, why doth he herein leaue the Scripture, and take vpon him besides and against Scripture, so to conclude as here he doth?

Page 129.
Rom. 10. 14.
1. Cor. 9. 2.

Two Scriptures I quoted in my former Booke *Rom. 10. 14. 15.* and *1. Cor. 9. 2.* joyntly with the other reasons, to proue that these are true Ministers, which finde the blessing of God vpon their Ministerie. The first place in the *Romanes* hee passeth ouer, as belike, not knowing well how to answere it, for that the holy Ghost there euidently telleth vs, that *such Preachers* which so preach, as people thereby doe *heare, beleene and call vpon God, are sent of God*, and to be receiued with gladnesse, whose feet are beautifull and doe bring glad tydings of peace and good things. But he falleth vpon the second Scripture taking or leauing as he best aduantageh himselfe. But what is his answere?

Obiection.

Obiect. First (saith he) *Apostles were sent to conuert Heathen*, and for this hee quoteth Scripture, to proue that which no man maketh doubt of, *But Pastours are set* (saith he) *for to feed conuerted Christians*: for this also hee hath his Scriptures which we doe not gainsay.

Answer.

Answ. But the Scriptures say not that Pastors are to feed *onely* conuerted Christians, for who then shall feede such little ones as are borne in the Church, and reclaime such as fall to wickednesse in the Church to conuert them to sanctification?

Obiection:

Obiect. Secondly, saith he, *The worke and seale of Pauls Apostleship was stene in Corinth, by separating the beleeuers from*

from Infidels, and gathering the saints onely into the communion of the Church vnder the officers giuen by Christ.

Ans. Marke here this mans answer, who first speaketh Answer. not a word of the *Apostles doctrine*, as if separation and the rest had beene or could be before the power of his ministrie in conuerting them; belike separation maketh men beleeuers. He is wondrously in loue with this point of separation, and would make his schollers belicue that it can do strangely, make of Infidels beleeuers without preaching the word before, else why omitteth hee to speake of the Apostles preaching? for by this God wrought vpon the people to make them his, before a separation was made, or before they were called Saints and in Communion vnder Christs officers. Separation and gathering of the Saints is not conuersion it selfe, but the fruit of conuersion, and signes of men conuerted, the one arising from hate of wicked men, and the other from loue to the godly, which are euer more or lesse in men conuerted. If the Apostles worke and seale of his ministerie was not before officers were set ouer the people, what, and whose worke was it to make *Disciples*? as Christ commanded, *Mat. 28. 18.* and as they be called *Act. 14. 20. 22.* before they had Elders set ouer them, verse. 23.

Mr. Ainsworth after this doth but repeat what I haue alledged and made answer before vnto, and giuen reasons thereof, page 129. to which hee could not answer, yet would hee make the same obiection againe. Belike hee thought men would read his answer without comparing it with my booke, indeed if so men doe, it were easie to carry away a cause, and much labour should be spent in vaine, nothing said, and much said, yet neuer the neare to giue any man satisfaction. He quoteth *2. Cor. 6. 14. &c.* to proue that the worke and seale of *Pauls* Apostleship was separation of beleeuers from Infidels; If the man were in his right minde and that the conceited excellencie of his separation had not bewitched him, hee would neuer so absurdly haue alledged the place to proue this point. 2. Cor. 6. 14.

First, the place neither mentioneth the Seale of his

Ministerie, as in 1 Cor. 9. 2. neither doth expound his meaning as doth 1 Cor. 4. 15. and 2 Cor. 3. 2. 3. 6.

Secondly, the place shewes not their separation, but is an Exhortation from the fellowship of Infidels, whereby is manifest rather, their *not whole separation* from Idolaters, as the place it selfe, the iudgement of Diuines thereon, and the exhortation in it owne nature doth plainly euince: the Apostle saith, be not vnequally yoked with Infidels, Ergo saith Mr. *Ainsworth* they had made a Separation. A ridiculous consequent; by as good a reason wee may conclude that all gods people are come out of Babylon, because *Iohn* (Rev. 18. 4) bad them to leaue Babylon; and that men are such as they should be, for that they are forbidden to be what they are: such Doctrines would make a speedy reformation, that we need not such Schismaticall departures, neither haue wee by his Doctrine any wicked among vs, for we haue exhorted, and doe still dehorte men from their prophanenesse of life and conuersation, and then why maketh hee with his a separation? Therefore si-then by his consequence from hence wee be separated, as hee would conclude of me, so say I that Mr. *Ainsworth* is a false Doctor (as his workes shew) if he be any at all.

Hee skips ouer an Objection and an Answer, made concerning our Ordination by Bishops, Page 142. and also the place of *Iohn* 10. Page 143. hee passeth by, and cometh with a sleight answer vnto that which I lay to their charge in making their *Ministers* by merely lay men, and such as are no Ministers at all: my reasons against that practise is layd downe in my former Booke, page. 144. 145. hee answeres nothing particularly to the seuerall reasons and Scriptures as hee ought, and as hee would, if hee could haue opposed the truth with any shew of truth, but the streame runneth too cleare from the worlds beginning for him to throw in durt and not be seene; or to turne the force of such a current, and hee not be drowned with resistance, yet will hee blunder the water with his feet, and withstand the streame as well as hee may, and therefore hee saith

saith, that because I say that wee haue the calling of our first Ministers from out of the Church of the Papists, as that learned and renowned *Mornai*, doth in his Booke of the Church confesse also; therefore I teach a plaine Apostacie from the Gospel vnto Poperie. But the Argument followes not; for true Church is amongst them, *Rev. 18.4.* I then demaund, may not Gods truths and his ordinance receiued among the wicked, be carryed foorth from among them, and the same be acknowledged to be thence receiued, but we must needs thereby teach to goe backe againe vnto them? The Babylonians tooke away the vessels of the Lord, and afterward the Iewes receiued them againe, at the hands of such as were wicked and Idolatrous, might they not receiue them, but must needs teach that therefore men must leaue Ierusalem, and turne backe into Babylon? Doth not *M^r. Ausworth*, know, that it is one thing to receiue once a good thing with corruptions ignorantly, and another thing hauing receiued that good and cast off the corruptions, to returne againe, to receiue the good with corruptions, when there is no cause? Again, I demaund, whether the Apostacie of Antichrist ouersha-
 dowing the Church of God, doth make a flat nullitie of all Gods truths, and his ordinances, so as they be no truths nor ordinances of God, because the same passe by them, and for that we receiue them from them? If hee say no, then why doth he disallow our ordination absolutely? If hee say yea, then are wee not baptised neither they themselves, and so are no visible Christians receiued into the visible Church by Baptisme, for wee receiued our Baptisme from them by succession? If our Baptisme must needs be held true, then why not ordination? What disanulleth one ordinance of God more then an other? and if the holding of our receiuing the Ministers calling from them, make them a true Church, what lets but the same may be concluded likewise from Baptisme? and that more strongly, si-
 then Baptisme being a visible badge of the visible Church of Christ, and the knitting of the members together, which
 are

Obiection.

Answer.

are by the word wonne to the profession of the faith?

Dott. Sutcliffe.

To the retorted Argument of the Papists against vs, which he doth bring, if what I haue said do not content him, let him send to the first framer of the argument, who is able enough to winde him out of this his supposed laborinth. For my part when I plead with a Papist, as I now doe with a Brownist, hee shall see mee answere as I may, or if he had framed the Papists Reason from him, eyther to maintaine themselves against vs, or to ouerthrow vs in what wee doe stand in against them, hee should haue had a present Answer. To conclude this, Mr. *Ansforth* hath not yet ouerthrowne my Reasons made against their course in making of Ministers, but that they doe stand as no Ministers, being made so as *no Scripture* doth giue warrant, nor *any practise* of the like recorded *in the word of God*, from the worlds beginning. All hee hath said against vs to defend himselfe, and his fellowes, is but his imagination of some supposed absurdities that may follow thereupon; but if any absurditie should follow, yet the Argument is not dissolued,

Touching Mr. *Gyffords* complaint of such euils as are amongst vs; I answere, that albeit he hath iustly so lamented, yet his testimony will not proue what this Answerer doth bring it for; to wit, that we doe vainly boast of conuersion, but indeed haue no effect of our Ministerie, let any marke, but why he bringeth in that record, and frameth it in an Argument, then the vanitie of this his allegation will there in appeare.

*Reply to Mr. Smiths Arguments
against our Ministers.*

Page 92.

MAfter *Smith*, as M. *Ansforth* hath done, opposeth this truth, which I hold concerning the lawfulnessse of our Ministers: and would proue vs all false Ministers, his Arguments are these:

The

The first Argument.

THe true Ministerie cannot be raised out of a false church.
The Ecclesiasticall Assemblies of England are false
Churches: Therefore the Ministers are false Ministers.

I answered, that it is no Sillogisme; for neyther part of the Answered
question is in the *Maior*, but a changed tearme; for there
is great difference betweene the word *Ministerie* and *Min-
isters*: he pretends Art, and shewes nothing lesse: but this
is his Logicke for poore seely Layicks, and good enough
for them that would ouerthrow Vniuersities. Again, I deny
the *Maior*; for first, why may not as well true Ministers
arise out of a false Church, as a false Ministerie, Worship,
and Gouernment arise out of a true Church, as himselfe a- Page 14.
uoucheth? Secondly, wee see by experience, that *Luther*,
and other worthy Ministers of Christ haue beene raised vp
out of the Romish Church. Thirdly, againe I demand, why
true Ministers may not arise out of such a Church, as well
as true Baptisme, or as Gods people being in it, and yet come
out from it? If so much of Christianitie doth remaine in the
Antichristian Church, as maketh the people still Gods peo-
ple in the constitution of it at the first, which at length com- Ren. 18.
meth forth, then what letteth but so much of the true Mi-
nistry may remaine, as may also make such as at length
depart out of her, true Ministers? especially, if it be true
which Mr. *Smith* saith, that what particulars I haue alledged, Page 99.
for to approue our selues, the same are also in the popish
Ministers? But hee confirmeth his *Maior* by that which
before hee deliuered touching Christs ministeriall power
giuen to the Congregation, and by that which he hath said
against succession. Which proofes are before ouerthrowne,
and so his *Maior* lyeth in the dust: and if his reasons were
not refelled; yet are they very ridiculously alledged to
proue his *Maior*, except hee can frame them better to it,
then I see how: for thus his *Maior* dependeth vpon his

Tt

reasons,

reasons the calling of Ministers is not by succession, but from the body of the Congregation: Ergo, the true Ministerie cannot be raised out of a false Church. Here againe, is Tinterton Steele the cause of Goodwin sands.

The *Minor* I deny also, for the Church of England is a true Church, as I haue before proued at large, and answered his reasons, on which in his assumption here, hee onely did relye, without any further prooffe. But his ill shapen Argument doth well serue to be turned vpon himselfe thus. *The true Ministerie cannot be raised out of a false Church. But M. Smiths Anabaptisticall Assemblie is a false Church: Therefore neither M. Smith, nor any els of that Assembly, is a true Minister.* The *Maior* hee holds true: the

See his Booke
against M. Clif-
son.

In his answere
to me, Page 91.
line. 28.

Minor may be confirmed, because (as he saith) a false Baptisme maketh a false Church, or such are no Church which are not baptised: but hee, and those which were baptised by him, are eyther falsely baptised, or not baptised at all. For first, they holde our Baptisme as no baptisme; and so in that respect are not baptised. Secondly, he saith, that true Baptisme is when one baptised doth baptise another into the faith of Christ, capable of Baptisme. Now hee did baptise, and was not baptised before, as hee acknowledgeth, and he did baptise others not capable of his Baptisme, hauing receiued before a true Baptisme, in matter the water, in forme the words of the institution pronounced: now let him proue if he can, by the new Testament, that any so baptised as we be, or by the approbation of any Orthodoxall Church, that such are to receiue Baptisme againe: if hee cannot, then were they not capable of Baptisme and so by his owne words are they not baptised. Thirdly, that baptising which the word doth not warrant, is a false baptising; for thus they doe reason in other things: for the word warranting an action, maketh it truely diuine in Gods worship. But first, M. Smith did baptise himselfe contrary to the scripture (which commandeth one to baptise another. *Mat. 28. 18.*) and contrary to all examples in Scripture, euen in Christ, *Mat. 3. 3.* neither can the like act be shewed to be done

done by any since Christ was borne: sithen then his act being in the intendment of him diuine, and the truth thereof depending vpon the Scripture, it being against the Scripture, without warrant of Christ, of his Apostles, or of any Christian Church, it must needs then be a false baptising, with which all the rest are polluted, as being the beginning of their Anabaptistick constitution, and by which all the other entred into baptism. Fourthly, their baptism is false, because it wanteth the true forme; for they helde not the words of Christs Commanding so to baptise, *viz. in the name of the Father, the Sonne and the holy Ghost*: now the forme being false, it cannot be true. And therefore wee may well see, that they be not a true Church: for *hee saith*, that a true Constitution and true Baptisme are one, and so on the contrary it must follow, that a false baptism makes a false constitution. Witnesse Ia. wh. and other moe. Mat. 28. In his booke against M. Clifton.

The second Argument.

THe true Ministerie hath a true office, in execution whereof it is exercised, Rom. 12.7. 1 Cor. 12.5. 28. Eph. 4.11. The Ministerie of the Ecclesiasticall assemblies of England haue not a true office, in execution whereof it is exercised. Therefore the Ministry of the Ecclesiasticall assembly of England, is not the true Ministerie. M. Smiths second argument against our Ministers.

To let passe here how hee changeth the tearmes of the question, putting *Ministerie* for *Ministers*: but I omit this & other childish points not to be stood vpon, leauing them to acute scholers to see into and iudge of. Answer.

The *Maio*r vnderstood of Gods ordaining the Ministerie, & wherein it should be exercised, is true, but vnderstood as it is exercised by men, who are subiect to erre, the Proposition is not euer true; for Ministers hauing a true office may yet not be euer exercised in the execution of the same through corruption, and yet for want of right execution it cannot be said to be therefore no true office. *Nadab and Abihu* had

true office, yet offered vp strange fire, and for it was punished, neuertheless their office remained still true. Againe this proposition is absurdly deliuered; for it is not a proper speaking, to say the *Ministerie hath a true office*; but the *Minister*, or *Ministers* haue a true office. Hee speaketh so, as if the Ministerie & office of Ministers were differing things, when they be all one. But as hee taketh authoritie to himselfe to chaunge the administration of Baptisme, so may he change right reasoning, and true speaking, for they holde that their spirits are not to be tyed. His Scriptures and Proposition want some agreement, neither doth he truely define in his words a true Ministerie from these places; but rather thus:

The true Ministerie of Christ is an office, Rom. 12. 7. to be exercised extraordinarily by Apostles, Prophets, Euangelists, and ordinarily by Pastours and Teachers, 1 Corinth. 12. 28. Eph. 4. 11. for the repaying of the Saints, and for the edifying of the bodie of Christ. Ephe. 14. 12. This is euident out of the words, and therefore for his Maior I denie it as a sufficient discription of the Ministerie.

The *Minor* I also deny; for wee haue a true office: to Preach the word of God, and to administer the Sacraments of Christ, are the true office of Christs Ministers, *Mat. 28. 18. Ephe. 4. 12.* but this is our office *by the law of our land, by the booke of ordination*, and is scene *by our practise*. Therefore wee haue a true office.

Obiection. *Obiect.* But he would proue the contrary by one onely reason, which is, *because*, saith he, *the ministerie of the Church of England doth arise out of the Ministry of the Church of Rome*, and so, saith he, *must needes be of the same nature.*

Answer. *Ans.* But this I denie, except that which commeth and ariseth of another, be produced so one from another without any hindering cause, as that the one essentially doth make another, as his similies, which hee bringeth doe declare, as light enflaming light, and a man begetting a child; thus things naturally arising one of another, must needes be of one nature: but it is not so with our Ministerie, and the

the Ministerie of the Church of Rome. Our Ministerie arose not from the Romish Church, as from a voluntarie procreating cause, as hee absurdly maketh a familie of a father and his sonne; but it arose from vnder the bondage of that Church, through Gods power retaining the good and leauing the euill thereof. Therefore that which ariseth out of good amongst corruptions, is not of the nature of the corruptions, but of the good ouershadowed with those corruptions. Who knowes not that Gods people are in Babilon, and that they doe arise out of the Romish Church? doth it therefore follow that when they are risen out of it, that they be of the same nature with it, because they doe bring the good things with them there learned and receiued from vnder the corruptions?

Againe, he teacheth in this his Reason a grosse Errour, for hee extendeth not our Ministerie, and the originall thereof, beyond the present Antichristian state of the *Now Church of Rome*; but teacheth that there it had his first foundation, which is most vnttrue: for our Ministerie thus refined from the Popish Church, hath the beginning from before Antichrist was hatched in the Romish Church: as may appeare by the Greeke Churches at this day, in which are Archbishops, Byshops, and other inferiour officers ouer Parishionall Assemblies, and in which they haue read Prayer, and other like exercises of Religion with vs; now these Churches are more ancient (at least some of them) then the Church of Rome, and were before that Romane Antichrist, and therefore our Ministerie is for originalitie to be considered before the now Romish Church, though it did runne a time through it (as pure water from a pure fountaine may doe through a dirtie channell for a while) till God gaue it a clearer issue. This being considered, his familie from refining of Sugar, to be still Sugar, is fit for vs; for our Ministerie being as Sugar, but heretofore full of drosse, by refining it from the Romish Church, we haue it more pure, but not still to be therefore of the drossie corruption, as he would perswade his Disciples.

Lastly, hee askes who can bring a cleane thing out of that which is vncleane? I answere, the Lord can; as hee brought light out of darkenesse, and maketh him aliue by grace, who is dead in sin. Also if the vncleane thing be not absolutely vncleane, who need aske this question: for out of that which is partly vncleane, and partly cleane, may a cleane thing be produced: now the Romish Church is not so vncleane, but there is some cleane things in it, as such truths as wee doe hold and teach for the truths of God, by the warrant of the word. It is therefore no wonder, that any should aske how cleane things maybe brought from an vncleane thing, wherein cleane things are.

The third Argument.

Mr. Smiths
third Argu-
ment against
our Ministers.

THe true Ministerie hath a true vocation and calling, by Election, approbation, and ordination of that faithfull people, where he is to administer. The Ministerie of the Ecclesiasticall Assembly of England: hath not the true vocation and calling by Election, Approbation, and Ordination of a faithfull people, where they doe administer: Therefore the Ministers of the Ecclesiasticall Assembly of England: is not the true Ministerie.

Act. 6. 2. 6.
and 14. 23.
Answered.

1. Tim. 4. 14.

The proposition hee would confirme by certaine Scriptures, Act. 6. 2. 6. & 14. 23. 1 Tim. 3. 10. and 4. 14. But these Scriptures doe not proue that the bodie of the Congregation, which here he calleth *faithfull people*, did ordaine and make their Ministers. Nay Acts 6. and 14. doe plainly shew that the Apostles did ordaine them, and not the people; if the contrary there can be shewed, let mee beare the blame for euer: and the 1 Tim. 4. 14. sheweth also the contrary, for there is mention of the Eldership; and Mr. Smith (as is before set downe) holdeth that all the Elders were Pastours, then here by his owne exposition, is he greatly deceiued, to confirme from the Ministers and Pastours ordination, lay persons ordination: see here Reader, how herein he crosseth himselfe.

The

Obiect. The *Minor* I deny; and hee would confirme it thus : because we are made Ministers by Bishops, &c. Obiection.

Ans. But if the Patron doe choose for the people, as he ought a fit man, and the Bishops doe truly examine him, and finding him apt to teach, and of a godly conuersation, doe so ordaine him, what let is there herein, why his calling is not good? If ignorant persons, bad and of lewd behauiour be ordained, it is wickednesse against Gods Law, and the law of ordaining and making Ministers, and such personall corruptions God will duely (at length) punish, in such offenders whosoeuer, except they repent; but yet the lawfull authoritie of Bishops to ordaine may stand good, being an Ecclesiasticall practise, for many hundreth yeeres in the Church of God. And here I doe confesse, that it is sin in any to ordaine a bad and lewd fellow for a Minister, or to set a blinde guide ouer a people, and it is crueltie in couetous and accursed patrons, for lucre sake, or other by respect to thrust a badde, or insufficient man vpon a Congregation, when the people desire a better, whose soules he makes sale of, as men doe of beasts in the market place; an euill not to be suffered in the Church of God, neither indeed doe our lawes allow hereof, though such euils passe vnpunished many times. Answer.

In the next place after these three reasons, *M. Smith* seeth meth to make answer to my reasons giuen in my former Booke, by which I doe proue that we haue true Ministers of Christ, as now in this booke I haue before sufficiently shewed. His seeming confutation of my former reasons are but idle cauils, and tedious discoursing, to beguile the simple plaine hearted. Page 96. Page 128.

First, to my Argument of *conuerting men* hee answeres *Obiection.* first, negatiuely, that here are none conuerted to the *true visible Faith*, taught in the new Testament.

To this I answer: 1. that he grants, *Page 96. line 35.* that *the Lord workes inward conuersion by the Ministerie of the Land, and the bearers feele it in their Consciences:* by which he acknowledgeth the Lord to countenance it, and to make Answer. Note what M. Smith.

confesseth to be
wrought by
our Ministry.

1am. 2.

Page 95.

make it liuely in the very consciences of men, which is the first and most excellent fruit or effect of the Ministerie; for there beginneth Christs worke of his word: *Act. 2. 37.* and *16. 14. Heb. 4. 12.* 2. That therefore if the heart and conscience be conuerted, can that Ministerie be denyed to haue an outward effect? If the first be true, as there hee confesseth, and also doth acknowledge the same of himselfe in another place: then the latter cannot be denyed: for as *S. Paul* saith, if wee beleue in the heart, wee will confesse with the mouth, as the instances of such as were conuerted mentioned in the *Acts*, doe declare. 3. In denying vs true visible faith, hee speaketh both falsely and most vnproperly, and so also absurdly: *falsely*, for can there be inward conuersion, and not true faith? It is most strange to heare of the hearts conuersion, and of no Faith, when this is first, and the other followes vpon it: *Absurdly*, in calling Faith a *visible* thing; for it is the most secret grace, though from it doe arise liuely fruits to demonstrate it, which fruits neuertheless are not Faith it selfe, no more then an effect may be called the cause of it selfe. It is said in *James*, that Faith must be shewed by workes; works of Faith are visible, but not Faith it selfe. Hee speaketh therefore absurdly, and coyneth a distinction foolishly, as hee doth Religions to himselfe daily most fantastically. 4. If hee meane by true visible Faith, the true fruits of Faith, and deny that we haue no visible fruits of Faith, hee doth vs great wrong, and for truth of this, see what before I haue said of visible conuersion.

Secondly, hee answeres by concession, be it faith hee, that wee doe conuert to the visible faith, yet it is no prooffe of the truth of our Ministerie, that wee are true Pastours, and and why forsooth? because, saith he, A *Pastour* conuerteth not properly, but feedeth men conuerted. I answer, first, that he grants they conuert, but not as their proper worke, yet they doe conuert: *secondly*, I haue before prooued against Mr. *Ainsworth*, the vanitie and falshood of this distinction.

Secondly, to the Scriptures which I alledged Pag. 129, *Romanes 10. 14. 15. 1 Cor. 9. 2.* to be compared with
2. Cor.

2 Cor. 3. 1. 3. and 13. 3. 5. to proue that such as conuert men to the profession of the faith of Christ, and doe call vpon his Name, are sent of Christ, for that the *Apostle*, that is, (as I said) *one sent of God*, doth so confirme his Ministerie; and because, they confesse that Christ doth not worke by false meanes.

First, he answeres cauling, that *so we would proue our selues* *Obiection.*
Apostles, when as I vsed the word, *Apostle*, in a double sense: in one sense, onely from the Etymon of the word; applying it to Rom. 10. 15. whence I thus reasoned. *They that conuert soules, are sent of God*: so doth the place proue, & the word, *Apostles*, signifie taken in the large sense. *But the Ministers of England conuert soules, therefore the Ministers of England are sent of God.* Thus taken, he yeeldeth, that *no man can conuert to the true faith of Christs new Testament, which is visible, except he be sent of God.* And therefore we prouing, that wee conuert men, as himselfe acknowledgeth inwardly, and as I haue proued outwardly, it followes hence, from his owne grant, that wee are Ministers sent of God. Yet against the force of reason, & the word of God, from a peruerse spirit, he saith, *we peruert men, and are the instruments of Sathan, sent by the Lord in his wrath to keepe the people in bondage from the obedience of the faith taught in the new Testament, which furie and out-rage of his spirit, both religion, reason, & his owne confession forced from both, hath bett downe in him.*

Secondly, he rayleth vpon mee for auouching, that the word, *worke*, 1 Cor. 9. 1. is vnderstood the Lords effectue-
Obiection.
all working by his Ministerie, in the conuersion of soules to God, and not the outward setting of them, neither onely nor chiefly into gathered Assemblies. His reason is because *men are not conuerted to the true faith, till they be conuerted* Page 96.
and established in the true Church, if it may be found. This is most false, or most absurd: first, his (if it may be found) *Answer.*
shewes that there is a conuersion belike some time, and not an establishing of such a one into a visible Church: secondly, what saith hee of the twelue men, Disciples, Act. 19. 1. what visible Assembly were they established in? and yet

were conuerted: thirdly, this is against the order of recei-
uing men into the true Church; for the Apostles did first
iudge them conuerted to the true faith, before they recei-
ued them into the Church, an instance is in *Act. 8. 37.* and
so of all the rest: and yet here this man saith, they be not
conuerted to the true faith, before they be conuerted and
established in the true Church: *Folly dwellerh with the wilfull.*

For my expounding the Scriptures, I referre them to the
iudicious Reader to compare them together, and to the
learned Commentaries of Diuines, amongst other, M.
Caluin, who calleth the Apostles worke, the conuersion of
the Corinthians, and that the Lord had sealed his Apostleship
by their faith, *1. Cor. 9. 1. 2.* and saith also *2 Cor. 3. 3.* that the
Corinthians faith was the Apostles worke: his doctrine, the
Lords effectual worke thereby. The bringing of people to im-
brace that, is more Apostolical, than the gathering of com-
panies together, which both false Apostles, Heretiques,
and Schismatikes haue done, and now doe. And whereas
M. *Smith*, to make good his abusing of the word by his
wretched glosses, brings in *2 Cor. 3. 7.* where mention is
made of *Moses*, a comparison betweene the persons of
Moses and *S. Paul*, as if the holy Ghost intended to set them
two out, hee doth herein seduce his Disciples, and abuse the
place; for there *Moses* and *Paul* are not compared, but the
Gospell and the Law, the ministration of both, by the Mi-
nisters of either Testament; of which see Interpreters vpon
that place. The Apostle mentioneth not their gathering
into a companie, but his teaching of them, *1 Cor. 4. 15.*
and winning of them to the profession of Christ, which is
their conuersion to the faith of Christ, called the seale of his
Apostleship, *1 Cor. 9. 2.* by which they be made Christians,
and Gods Church, though they be not in one place. And
thus much to this: I leaue his rayling and rauing spirit to
berebuked of him, who saith, that the rayler shall not in-
herit the kingdome of God.

Thirdly, that which I speake, page 129, 130. touching
conuersion by priuate persons, hee would obscure by a
tedious

2 Cor. 3. 7.

tedious multiplicitie of words, in his Booke, page, 97. 98. but applyeth it not to ouerthrow my reasons, which remaine vntouched, and therefore till, as a direct answerer, he refell my reasons, and make more euident the truth, I let him passe, as shooting at rouers, both deceitfully and idlie.

Fourthly, to that which I say, touching the qualification of our Ministers, their Calling, Doctrine, administration of the Sacraments, faithfull execution of their Ministerie, conscionable liuing, and Gods assistance in their labour. Hee tels vs if we would belecue him, that the Popish Ministers haue all these; and saith, *that they doe preach the true doctrine of Christ, and administer his true Sacraments*, and so forth; proceeding to set out them to condemne vs, but all verbally, without prooffe, and therefore I deny, what hee saith, till hee proue it, and in the meane space desire him a better guide then that lying spirit, euen the grace of Gods spirit, to learne him to speake the truth.

In the next place, hee answeres to the answer of an Objection from popular power, to ouerthrow ordination by Bishops, which before is replied vnto. To my Similitude of marriage, that as a faulty entrance in marriage, so the substance be kept, cannot disanull it being made, nor make it false; no more can a corrupt entrance into the Ministerie, make it eyther a false, or no Ministerie. Hee answeres summarily thus much, that matter or forme being false, the ordinance cannot be true: but hee saith, our Ministerie cannot be true, because our Assemblies are false. Where *first* note his folly, how he maketh the Assemblies part of the Ministerie, eyther for matter or forme of the Ministerie, which was neuer heard of before; else why maketh hee the same the reason to ouerthrow either the matter or forme, which hee stood vpon, for other accidentall circumstances disanull not Gods ordinances, as he confelleth. *Secondly*, his ground is false; for wee be a true Church, and therefore by saying wee are a false Church, hee cannot proue our ministerie false; my similie therefore is good, and not yet of lesse force, by all that he hath said.

Fiftly, to the place of *Iohn 10.* before spoken of, hee answers both absurdly, and falsely, as I haue in my Reply to M. *Ansforth* vpon this place fully declared.

Page 144.

Sixtly, and lastly, to that which I say in my former booke against their Ministers, hee answers, and saith, that I call them *vnlawfull*, but I dare not say *false*: But if hee say true, himselfe saith, the Brownists Ministers are Antichristian, & such are, by his owne account, false; and why may not I dare so to call them, if (I say) hee speake truth: for himselfe now I dare call him both an vnlawfull & a false Minister; for that hee doth teach continually false and absurd doctrines; because also hee peruerteth Gods truth, to the destruction of his followers, as is by me made manifest, and very effectually by M. *Ansforth* in his answer vnto him, and so I hope will hee be more and more manifested by others an Anabaptisticall Heretique, and a man nothing but dreames, and vaine in his imaginations.

Obiection.

Obiect. But hee saith first, if Ministers be by succession, then are they true Ministers; because (saith hee) they were ordained by our Bishops.

Answer.

Page. 102.

Ans. I answered first, that they haue renounced, as hee confesseth, that ordination; and therefore by it can be no Ministers. *Secondly*, hee challengeth to be Minister by the popular power before spoken of, and denyeth any succession to be in the new Testament. To which I answered, that the first is fully answered before, that there is no popular power of ordination in the new nor old Testament, & therefore that cannot make them to be, which is not it selfe. The second I haue proued, which he renounceth, and would againe here ouerthrow by this reason; *because the Church elected Mathias, there being then no Apostles, Acts. 1. the Church elected Deacons. Act. 6, and Elders. Act. 14.* I answer, that it is most false to say there were then no Apostles, for what was *Peter*, and the other ten with him at that time? I haue also before shewed how contrary this is to truth of Scripture, and contrary to all Diuines that eyther are or haue beene, except hee can produce their testimonies.

Obiection.

Answer.

Againe

Againe it is false which hee saith, *that the Church did elect Mathias*; for it is said *they presented two, Acts. 1. 23.* and the Lord did make the choyse. 24. 25. how impudent is he that will so plainly gaine say the Text? Of the other places haue I also before spoken, to which I refer the Reader. And thus much for the ninth Errour.

The tenth Error of the Brownists.

Our Worship (say they) is false Worship.
 What I haue written against this in my former book, Page 146. 151. I wish thee Reader to consider, for that among other things, thou maist see the order of Seruice vnder the Law, and the Seruice vsed in the Primitiue Church, gathered from the Scriptures, which these Aduersaries neyther do, nor are able to gaine say. And for further manifestation of our Worship against this their Errour; I thus reason:

The first Argument.

THe Worship onely of the true God according to his word, is true worship: But such is the Worship of the Church of England established by Law. Therefore the worship of the Church of England is true Worship.

The first argument that our worship is true.

The Maior is not denyable; the Minor I doe proue: Wee worship onely the true God and none other, Trinitie Reasoned. in Vnitie, & Vnitie in Trinitie; if they deny this, let vs know what God wee doe worship, which they doe not, or the true Church neuer did. Wee doe worship him after his Word: His word requireth in true Worship, a true God; so haue we: *Dent. 6. a true Rule*, which is it selfe, to direct vs in that worship, which we haue, euen the holy Scriptures: it requireth preaching and opening of the Scriptures, *Mat. 28. Acts. 15. 28.*

which also we haue: it requireth *knowledge* of that we doe; *Prou. 19. 2.* and so verily many haue: it requireth *true Sacraments*, *Mat. 28.* *1 Cor. 11.* to be administred; and those haue we: it requireth *true Prayer*, *Psal. 50.* which is a request made for things lawfull, vnto God, in the Name of Iesus Christ; and such are our prayers: it requireth in these *the heart*; *Iosh. 22.* but that being vnknowne to man, and Charitie teacheth to think the best, we must also be thought so to worship him; vnlesse they will condemne vs all for Hypocrites; which let them shew how they eyther can or dare doe, by the word, if they doe: lastly, that it be done *in the true Church*, and so is ours. *Psal. 99.* These things I doe assume, let vs see what they can deny, for yet I know not.

The second Argument.

The second argument that our Worship is true.

THe Worship not forbidden in Scripture, is no false Worship, but true: The Worship of the Church of England is not forbidden by Scripture: Ergo, it is not false Worship, but true.

We are not guiltie of the false Worship condemned in Scripture.

The *Maior* is euident; the *Minor* I thus make manifest by all the parts of false Worship, mentioned in the Scripture, and condemned, whereof wee be free. First, it forbids *false Gods*; *Exod. 23.* these wee abhorre. Secondly, *the worshipping of Images and Idols*, *Exod. 20.* *the Sunne, Moone and Starres*, forbidden, *Deut. 17.* *2 King. 17.* and *21.* and *Angels*. *Col. 2.* *Reuel. 22.* All which wee all condemne, and doe not at all worship. Thirdly, it forbids all voluntarie wil-worship, to serue God after the minds of men. *Esa. 29. 13* *Mat. 15. 9.* Now this also doe wee preach against, reprove, and often doe punish the offenders in such a case: neyther teach wee the precepts of men for doctrines of Scripture, nor doe wee any thing appointed by man, and not warrantable by the Word, which any of knowledge doe take as holy things of God, or as any part of his Worship, in and by which God is said to be honoured: this our Law and Church

Church Constitutions are against: we haue free libertie to preach against any abuse of any thing which is vsed in the time of our Worship, and may rebuke such as put holinell in any thing, but what is agreeable with the word of God: none can deny this, which knoweth our Lawes, and heareth our teaching, and obserueth the practise of such as worship with vnderstanding. And therefore wee not being guiltie of any such thing as the Scripture condemneth, our worship is not false, being so considered truly, as I haue said.

The third Argument.

That Worship which is after the manner of the Worship of the true Churches of God, set downe in the word: that Worship is true and not false: But such is the worship of the Church of England. Ergo, it is true and not false

The third argument that our Worship is true.

The Maior is true, it being vnderstood of the Churches manner of Worship, which the word commendeth vnto vs, else a true Church may erre in Gods Worship. The Minor I thus confirme, the order and particulars of our proceeding in Gods worship agreeable to the true Churches of Christ.

Our worship is after the worship of the true Churches of God.

First, we are appointed and doe meet together at set times: so the Iewes in the olde Testament were commanded by the Lord, *Deut. 31.* and so did *Act. 15. 21.* So in the new, *1 Cor. 11. 17.* and *14. 23.* and that on the first day in the weeke. *Act. 20. 7.* *1 Cor. 16. 1.* and so all sorts euery where, *Iustin Mart. Apo. 2.* *Tertul. in Apol. orat.*

Publike meetings.

Secondly, we begin our Service with Confession and lempne Prayers to God: so did Gods people in the established Church of the Iewes. *Esd. 9. 5. 6.* and *10. 1.* and these our prayers and this Confession made in Faith, taking hold of Christ, is our spirituall sacrifice, which is available for vs, and accepted with God as the outward sacrifice made vnder the Law. *Leu. 16. 15. 16.* And thus prayers were vsed in the Primatiue Church, both generall and speciall. *Act. 20. 36.* *1 Tim. 2. 1. 2.* *Act. 2. 42.*

Confession & Prayers.

Morneus against the Masse. Page 18.

Morn. pa. 23. 24.

Obiection.

If they say that in the Primatiue Church, *there was no set forme of Prayer.*

Answer.

I answer, *first*, there was set formes in the old Testament, as is proued in my other Booke, Page. 191. *Secondly*, these be no where disallowed in the new Testament, neither by plaine words, nor by vndeniable Consequences: their conceit of saying, *it quencheth the spirit*, is against knowne experience, and is the ground-work of M. *Smiths* casting off reading the Scriptures in the Assemblie. *Thirdly*, saith *Morneus*, Saint *Augustine* expoundeth Saint *Paul*, 1 *Tim* 2. to meane solempne Prayers; and this worthy *Morneus* doth say, that we haue both *precept* and *prescript* forme of Prayers, and for this citeth *Mat.* 6. 9. 10. *Fourthly*, the Grecian Churches, as hath beene tolde mee by one of that Nation, a Grecian borne, that they haue had, and still haue set forme of Prayer: which Churches were planted by the Apostles, and neuer yeelded subiection to the Romish Synagogue, yea, it is a practise in all reformed Churches, who haue renounced Antichrist: how then can these men hold it Antichristian?

Page 20.

Constantine
Achilles.Scriptures
read.

Morn. Page 19.

Morn. page. 25.

Psalmes sung.

Iust Mart. in

Apol. 2.

Cypr. lib. 2. Ep. 81

Preaching.

Thirdly, wee read Psalmes and portions of holy Scriptures: so did the Iewish Church. *Dent.* 31. 9. 14. *Nehe.* 8. 1. and 13. 1. *Luke.* 4. 16. 18. *Act.* 13. 15. and 15. 21. and so were charged to do by the Apostle: *Col.* 4. 16. and a blessing is pronounced vpon that exercise. *Ren.* 1. 3. And the same continued in the Churches of God; for saith *Morneus*, the *Service of the Christians*, for order, was deriued from the Iewes, which the Apostles, it seemeth to mee, did countenance in the Synagogues, sitting silently at the same, till they had leaue to speake, *Act.* 13. 15. To this purpose was some appointed to be *Readers*.

Fourthly, wee haue singing of Psalmes: so had the Iewish Church, as all *Dauids* Psalmes do manifest, and Christ himselfe did vse the same, *Mat.* 26. 30. so approued by the Apostle, *Ephes.* 5. 18. 19. *Col.* 3. and practised in the following ages.

Fifthly, wee haue preaching in many places, and so had they

they in every Synagogue, every Lords day, *Act. 15. 21. Morn. page 3.*
Neb. 8. 8. Luke 4. 16. 22. Act. 13. 15. 16. So also in the *Plin. Epist.*
 primitiue Church, *Act. 20. 7. 1 Cor. 14. 23. 31.* The same *Tert. de anima.*
 not to be despised, *1 Thes. 5. 20.* And this most necessarie *Euseb. lib. 4.*
 dutie continued in the purest ages following, as Authors *S. Hillarion*
 doe make mention. *psal. 65.*

Sixtly, we haue the Sacraments administred: so had the *Sacraments.*
 Iewish Church, which they were bound to receiue vpon ex- *Morn page 22.*
 treame penalties, *Gen. 17. 14. Numb. 9. 13. Exod. 4. 24. and 31.*
 and so did receiue them. *Ios. 5. Exod. 12. 28. 2 Chron. 29. 15* *Iust. Mar. Apo. 2*
 and 35. 1. So in the Primitiue Church *Mat. 28. 18. Acts. 2. Euseb. li. 7. c. 22.*
41. and 8. 38. and 10. 48. Mat. 26. 26. 27. 28. 1 Cor. 11. 23. Tertul. in his
Act. 2. 42. And the same continued in the true Churches *Apol. Orat.*
 of God after. *Iust. Mar. Apo. 2.*

Seauenthy, Wee shut vp our religious exercises with a Prayer and
 Psalme: so did our Sauour, *Mat. 26. 30.* And with Prayer: prayes in the
 so did the auncient Church of the Iewes, *Numb. 6. 23.* end.
2 Chron. 30. 27. As they began their Sermons with inuo- *Morn. page 23:*
 cation, as *Neb. 8.* So in the Apostles dayes, *Act. 20. 36.*
 And practised in the after Ages; to which prayer the peo-
 ple with one consent said, *Amen, Neb. 8. Iust. Mar. Apo. 2.*

Eightly, all in a knowne tongue, as the Apostle com- *In a knowne*
 mandeth, *1 Corinth. 14.* and so practised, as their gifts of *tongue.*
 tongues giuen for that end declare.

And thus doe we see our worship in matter and manner
 to be the same with the true approued Churches of God.
 Now these things being thus, how can our worship by them
 be iudged false and idolatrous?

Reply to Mr. Ainsworth.

MAfter *Ainsworths* answer is, that they doubt not to *Page 194.*
 affirme our worship to be false, euen an humane inuen- *Obiection:*
 tion: and his reasons are, because Apocripha bookes are
 read; because Sacraments are administred by vnpreaching
 Ministers, by our seruice Booke; because of our obseruation
 of holy dayes, &c,

Answer.

My reply hereunto is, first, that these be not all our worship, as is now fully shewed, to which hee hath yet made no answer: secondly, graunt his reasons good to proue his assertion, which yet are very absurd, yet then when the Apocrypha is not read, as some daies it is not appointed, and also where preaching Ministers are, and the worship performed on the Lords day, he cannot belike then proue our worship to be false and idolatrous, sithen his reasons haue then no force, as being at sometime, in some places out of date.

Page. 194.

But first, he bids mee proue Apocrypha to be the true word of God. This I leaue him to doe, if hee can; who among vs doe hold it Canonically? do not we in our writings witnesse the contrary, and that we approue them not, farther then they doe agree with the Scriptures?

See for this
Cal. Inst. lib. 4.
cap. 15. sect. 16.

Secondly, hee willeth mee to proue the Sacraments administred by vnpreaching Ministers to be true Sacraments. To which I say, if they be not true Sacraments, then are they not Christs Sacraments, and being none of Christs, they be truely and indeede no Sacraments at all; and so M^r. Ainsworth, and many of his companie, baptised by such, must needs runne with M^r. Smith, into Anabaptistrie. The circumcision in Israel in *Ieroboams* time, was neuer reiected of God, nor condemned of the Church in Iudah, in *Hezekias* time, but such were admitted to the Pascheouer as truely circumcised, els they should not haue beene allowed to eate therof. There is, the *water, sprinkling of it*, and the *words of Institution added thereto*, which are the external & essentiall parts of Baptisme. Lastly, it is vniuersally held, that Baptisme among the Papists, administred by popish Priests, is true Baptisme, albeit therefore it doth not follow that Christians wel instructed should carry their children to them, if they may haue their children baptised by other: There is one who giueth many reasons for this.

Buca. cap. de
bapt. loc. com. 47.

He tels mee, that I doe not meddle with their reasons giuen out in many bookes, but he cyteth none, against many things which we vse, and they deny, and what then? are therefore

therefore their reasons good, and wee the worse? so may then I say, that they doe not meddle with many mens reasons printed in severall Bookes, to defend, what they oppose, and therefore their reasons good, and M. *Ainsworth* in the Errour. And thus haue I made Reply to M. *Ainsworths* answere to the tenne Errours of their way: Hee hath made answere, as I doe charitably thinke, to haue vs reforme our corruptions, as hee iudgeth them, and I haue made a Reply, to haue them forsake their Errours in condemning vs for a false Church most vniustly. If they doe well, who enuieth them? wee wish that they may see our good, and cease vniustly to be troublesome both to vs and themselves.

Reply to Mr. Smith.

Page 103.

MAfter *Smith*, to proue our Churches worship to be a false worship, maketh Reasons, such as they be, which are these:

The first Argument.

THe true worship of the Lord cannot possibly be offered up in a false Church. The Ecclesiasticall Assemblies of England, are false Churches. Ergo, the worship offered up unto the Lord in those Assemblies is false worship. To passe by the *maior* not sound, which he doth not proue, though he pretend onely the prooffe of it: for hee saith, true worship is * defiled by a false Church, and that God will not haue euery Communion of men to serue him, and that it is not acceptable to him. This is the summe of his confirmation, which how it proueth the *maior*, I leaue to be iudged. The *minor* I deny, which he proueth not, as supposing it afore proued, which I haue disproued: and so this Argument is easily answered.

* Then by his owne confession it may be in it, els how can it defile the worship of God? so here he contradicts his owne proposition.

The second Argument.

THe worship which is offered up unto the Lord, by a false Ministerie is a false worship. The Worship of the Ecclesiasticall assemblies of England is offered up by a false Ministry: Ergo, a false Worship. The Maior is still vnfound, neyther doth he proue it otherwise then the former; to wit, by Gods not accepting the worship by a false Ministerie but such a reason proueth not the Worship it selfe false. God doth not accept of any wicked mans worshipping of God in a true Church, by true Ministers rightly worshipping, *E/a. 1.* Doth it therefore follow from Gods not acceptance for the mans wickednesse, that therefore the worship it selfe is false Worship, and not of God? none can truly say so. The Minor is false as I haue proued before, and now not by him disproved. So then the Maior being vnfound, and the Minor false, this reason also is not worth a rush.

The third Argument.

Iewish, that is, *literall, stinted, imposed Booke-worship is false Worship. The Worship of the Ecclesiasticall Assemblies of England is Iewish, that is, literall, stinted, and imposed Booke-worship. Ergo, false Worship.*

The ground of this Argument hee maketh his proofes out of his Booke intituled, *The differences of the Churches of the Separation*, to which hee referreth his Reader: now this booke of his, is since confuted in most things very soundly, but chiefly this proposition here auouched by Mr. Ainsworth, who it seemeth can in a good cause do worthily well, which I wish his employment in euer, and cease to defend vntruths against vs, in which hee is very barraine and without iudgement. Therefore for the Proposition I doe commend to the Reader his *Answer at large. The

*A defence of
the holy Scrip-
ture, Worship,
and Ministry,
against Mr.
Smith.

Minor

Minor I deny, which vpon so false a proposition he takes to be true, without further prooffe: in which he denyeth all reading of Scripture; yea, so much as for a Preacher to looke vpon his Text of Scripture in the publike Assemblie: and yet if this Sathanicall bewitchment of him were true, neuerthelesse the *Minor* is in part false; for all our Worship is not literall, stinted, and imposed vpon a Booke; for many Sermons are made by meditation, and vttered by the help of memorie without any Booke: so many prayers are made freely, as occasion of times be, and not read vpon a Booke; so as herein he speaketh vntruely of the Worship in all the Assemblies of the Church of England.

After these his Arguments, hee cauils with my reasons in my former booke, *first*, pressing his booke of differences, Page. 105. as if it were not confutable, but, as I haue said, it is sufficiently in this point confuted to his shame. *Secondly*, to that I say, *we doe worship no false Gods, nor the true God with any false worship*, and therefore our worship is not false: My former Book. Pa. 146. Hee answeres, that *Israell* might so haue said in *Ieroboams* time, and when *Aaron* made the Calfe. But how vniustly they might so say, as wee may, and how falsely this man vttereth such words, the holy Ghost himselte shall giue sentence: for doth hee not say, that *Israel* had Priests for *Di-* 2 Chron. 11. 15. *uels*, and for the Calues which *Ieroboam* had made? And is it not said, that the *Israelites* did worship the Calfe, and that they said, they were the Gods which brought them out of *Aegipt*? So they worshipped *Diuels*, and false Gods, yea a molten image for God, how can it be said then, that they might say, as we truely can, that we worship no false Gods, nor the true God with false worship, as they did? Exod. 32. 8. 23.

Lastly, hee taketh for graunted our worship to be the inuention of man, and so concludeth in a verball sound of words without any prooffe, as the Reader may see, that our Church is a false Church, and so an Idoll our Seruice booke an Idoll: that wee haue a false Christ, and so an Idoll; and so hee saith that our faith is false; our doctrine false; the word not the true word; neither the Sacraments, nor our

Communion true: all which if hee could as easily proue, as affirme, hee had needed no farther to haue troubled himselfe with other discourses, these had beene inough to haue remoued vs out of our way, or else to haue perished in our standing: but sithen hee, nor any schismaticall Heretike is euer able to iustifie this against vs, the contrary herefully being made plaine against him, hee is to be iudged, as such wicked speeches deserue, so vttered against the true Church of God, and his mother, if hee be not euery way a Bastard, vnworthie to be acknowledged a naturall and true Sonne. And thus also haue I ended with M. *Smith*, whose reformation I wish, and not to presume aboute that which is meet to vnderstand, but to vnderstand according to sobrietie, and not to be wise in himselfe, as the Apostle admonisheth all.

Rom. 12. 3. 16.

Page 151.

There remaineth some-what to be replied vnto vpon their answeres vnto some particular opinions of theirs, set downe in my other Booke; but for that at the first I haue mentioned them briefly, as to let the world iudge of the vanitie thereof, and considering they be of no moment from that which is already handled, which being thoroughly vnderstood, sufficiently may furnish the meanest Reader of vnderstanding with better and more reasons to answer them, then they haue said to defend them; and lastly, this my Reply being growne into so great a quantitie, I passe them by, and leaue them, as not fearing any indifferent Reader to be seduced by them in such things.

The Conclusion.

For a Conclusion, I wish them to consider the truths of God, to acknowledge vs the true Church of God, as we be indeed; let them not by a false condemnation of vs, in what wee are not to be condemned; maintaine therein their Schisme from vs, and by vntruths seeke eyther to draw more, or hold whom they haue so gotten from vs, through error of their mindes. If M. *Answorth* can proue substantially, that wee be *no Church of Christ*, this one matter is sufficient to insist vpon, to remoue any honest heart fearing God, to fly from euery thing which may iustly be disliked in any Assembly; but if not, let Gods feare appeare in them;

let

Their Censure and condemning one of another. 335

let sincere loue of true speaking declare it selfe in them, by acknowledging vs to be what wee are by the warrant of the Word; and cease to call vs false Churches, Antichristian Churches, so shall they be lesse condemned, and the truth on both sides appearing, peace will follow, and with truth holinesse, without which none shall see God.

Thou seest, Reader, the causes sufficient to holde thee backe from the Separatists Schisme: *We are a Church truly constituted; by lawfull meanes reformed; Saints by calling; that their is no example or warrant for any to separate from such a church as ours is, as they doe, with condemnation. It is opposed by the godly Learned: no Church giueth them the right hand of fellowship: The Lord hath by his fearefull hand reprobued the Ring-leaders. It is like old Schismaticke: it is occasioned through discontentment; violence of passion enforceth it: ignorance with a good meaning in many upholds it: if ener they had grace, here in England they found it: here wee feeble the power of the word: here are such as truly feare God: the best churches hold vs a true Church; God hath adorned it with worthy men of God, and with the crowne of Martyrdome. The Godly here remaining, are more charitable then the Separation: wee carry a pittie to them, and yet they doe reiect all communion with vs: yea, behold how Sathan confounds them by diuisions, and how deadly they condemne one another.*

A brieft repetition of reasons against them.

Mr. Smiths Censure and obseruation of M. Iohnsons Church, and the rest.

THeir Constitution is as very an Harlot, as eyther her Mother England, or Grandmother Rome, out of whose loynes shee came. That the Church of the Separation is an unnaturall Daughter to her Mother England, for that shee being of the same constitution by Baptisme, dare call her an Adulteresse, and an harlot. And therefore cannot with any truth (retaining Baptisme) or good conscience, separate from it as a false Church.

In the character of the Beast.

That

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That they craftily and subtilly draw backe, being guiltie in their consciences, to defend their Errours.

Wee protest against them (saith hee) that there is no ordinance of the Lord true amongst them.

That the Separation is the youngest and fairest Daughter of Rome an Harlot.

That the Separatists of Mr. Iohnsons Church, doe confidently of selfe loue, and selfe conceit, fill their mouthes with ill tearmes, therein treading in the steps of all Antichristians their predecessors. And lastly he warneth them not to be wise in their owne eyes, through Pride, and to take heed, notwithstanding their Syrene songs that they proue not a cage of most vgly and deformed Antichristian Heretickes: So reckoneth he of them now.

*Mr. Iohnsons Censure and obseruation
of Mr. Smith.*

In his Epistle
before his
Booke against
Anabap.

THat hee hath forsaken the truth of Christ, seduced with the errorr of Anabaptists. That his grounds and assertions peruert the Gospell of Iesus Christ; bereaue the Church of the grace and fauour of God to young and old; take away comfort from Christian families; deprive kingdomes and Commonwealths of Christian Kings and Iudges. That he fills his mouth and pen with falshood and blasphemie: peruertereth Scripture, abuseth the people of God, &c. The Goliath, defying Israel, and prouoking to battaile and combat.

*Mr. Ainsworths Censure and obseruation
of Mr. Smith.*

In his defence
of holy Scrip-
ture.

HEe attributeth to him Folly and shame: That hee frets within himselfe, speaking with a stiffe necke: he reproveth him

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him of insolencie, swelling words of vanitie: that he writeth to set out the fraud and malignitie of that Boaster. That hee yeelds small hope of good: that out of a proud heart hee hath stirred up strife: that no constancy is found in his mouth: that he saith, unsaith, and contradicteth his owne grounds: that he fighteth against himselfe, and the speare which he tosseth turneth into his owne heart: that hee is a false Prophet. All this in his Epistle.

That God hath stricken him with blindnesse, that hee is be-
nummed in minde; drunke with the wine of violence, proclai-
meth open warre against Gods euerlasting Testament. That he
hath graced the Porch of his building with imposture and
fraud, and secondeth his fraud with iniurie.

That Mr. Smith is a deceiuer, properly so called, digging a
pit to serue his Hereticall humour, and hide his blasphemies,
into which by Gods iust iudgement he is fallen. He calleth him
a proud Gentile, giuen over to blindnesse of heart: that God
himselſe is highly blasphemed by his wretched exposition of the
old Testament. That Sathan hath deceiued him: hee calleth
his exposition, Dotage, fancy, worme-wood: that he is taken
in the snare which hee set for the righteous: that hee seek-
eth to abuse them by equiuocation, and to shrowde himselſe in a
conceited fansie. That he is a windy cloud, carryed too and fro,
and rather then he will forgoe his error hee will contradict
what before hee had well written. That his Writings are Here-
ticall, and that his lying tongue varieth incontinently: that he
wanereth as a Reede shaken with the winde; forgetting him-
selſe like a drunken man: that he fighteth against himselſe, and
will be found a Calumniator both of them, and of Israel, and
of Christ himselſe. That hee coggeth the Reader with the dye
of deceit. That hee is tossed in the sea of error, and so reeleth
too and fro staggering like a drunken man. That hee openeth
his mouth against heauen. Hee likeneth him to Iulian the A-
postate, and Elimas the Sorcerer, stricken blinde with Ana-
baptistry, a iust recompence of his former error. That he hath
no will to forsake his error. He calleth him the accuser of the
Saints. He tels him of blasphemous opinions, and that sophisticall

Tj

reasons,

In the Booke.

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reasons, are the pillars of his heresie. That he dealeth like a false Coyner, and one like that hunteth the soules of Gods people, setting reasons, as haies to entangle them. That his words are rough and crooked. That the curse hangs ouer his head: that his heart is stricken with the darknes of Egypt: that he is the enemy of Gods Booke: that Lucia could not haue written more reprochfully of the holy Scriptures: that in his Arguments remaine but leasings. That a seduced heart hath deceived him: that he cannot deliner his soule. That his Logick is not like euery mans: like the raging Sea, he casteth vp mire and dyrt. And thus till hee repent, lyeth he vnder censure and condemnation of the Separatists.

Mr. Smiths words in his Epistle to the Reader, before the Charecter of the beast.

IT cannot be accounted a commendable qualitie in any man, to make many alterations and changes in Religion, in such waightie matters as are the cases of Conscience. Inconstancie is much to be blamed in matters of saluation. The wisest and most religious men haue beene alwaies most constant in their Profession and Faith: inconstant persons cannot escape the deserued imputation of Folly, or weaknesse of iudgement therein.

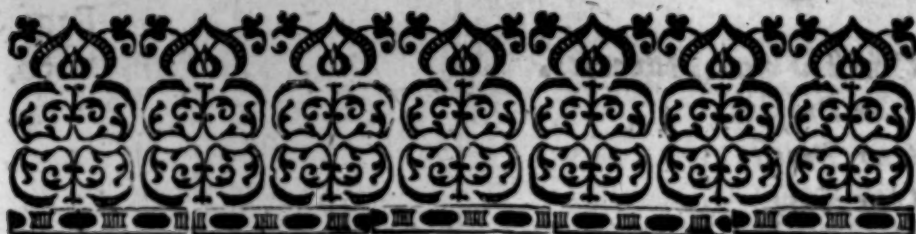
Now who euer more inconstant then he? of himselfe he hath giuen sentence.

Therefore yee poore seduced soules, leaue such wauering Reeds, that are tolled too and fro with the winde of their owne fantasies, arising from the humorousnesse of an instable minde, violently forced with the passion of vnruled affection. Euen so be it, *Amen.*

Lord remoue the causes of contention, and gine thy peace vnto thy people.

F I N I S.

THE



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F I N I S.



EFFIGIATIO

Veri Sabbathismi.

Authore ROBERTO LOEO,
EXONIENSIS Ecclesiæ
Thesaurario.

MARCI 2. vers. 27. 28.

*Sabbathum propter hominem factum est, non homo propter
Sabbathum. Itaq; Filius hominis est etiam
Sabbathi dominus.*



LONDINI
Excudebat IOANNES NORTON, Serenissimæ
Regiæ Maiestatis in Latinis, Græcis, &
Hebraicis Typographus.

2 1605.